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50¢

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Gay Press Convention



**Gay Hustlers:**  
'Without  
our rights,  
gay life is  
one big hustle.'

**New, Stricter  
Policy For  
Defense Dept.  
Will Mandate  
Gay Exclusion**

**Two Networks  
Present  
Gay Characters  
In Recent  
TV Programs**



# GayCommunityNews

Vol. 8, No. 26

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January 24, 1981

## Airman Bryant Loses Appeal, Leaves Service

Compiled by Michael Glover

TAMPA, FL — Two hours after an appeals court ruling cleared the way, the Air Force discharged Sgt. Harold Bryant, a 13-year veteran, because he is gay.

On January 14 the U.S. Appeals Court for Washington, D.C. denied Bryant's petition for a preliminary injunction pending appeal, a move which would have kept the McDill AFB sergeant in the air Force throughout the lengthy appeals process (see *GCN*, Vol. 8, No. 25).

Following the ruling, the Air Force gave Bryant a general discharge and escorted him to the gate of McDill Air Force Base.

Bryant crossed the line into civilian life, held a short press conference, and was whisked away in Sky-10, a helicopter provided by WTSP, a local television station.

"We really weren't expecting this," said Kirk Stokes, Director of the Bay Area Rights Council, whose major current project is fundraising for the Bryant Legal Defense Fund (PO Box 947, Tampa, FL 33601.) "We're all real disappointed, but we're going to keep fighting."

Bryant's Tampa attorney, Alice Nelson, told *GCN*, "I'm tremendously disappointed. We've got to

dig in for a long uphill battle. At this point we have tactical decisions to make."

Hamilton P. Fox, III, co-counsel in Washington, D.C., explained to *GCN* that he, Nelson and Bryant were considering three possibilities.

"One is to litigate the question of whether or not the preliminary injunction should have been granted in the court of appeals.

"A second is to go back to the district court and litigate the underlying complaint, which challenges the discharge regulation on a lot of grounds, essentially that it's discriminatory."

Air Force regulation 39-12 calls for discharge of homosexuals except in "unusual circumstances."

The third possibility is to appeal the discharge within the Air Force itself, an appeal that could eventually lead to the Secretary of the Air Force, Fox explained.

One problem Bryant now faces is finding the money for legal expenses. At this point Bryant's lawyers not only have not been paid, but are fronting legal costs out of their own pockets. Nelson told *GCN*, "Money is now becoming crucial — for costs. People just have to understand what it costs to

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## Proposed Military Policy Would Force Gay Exclusion

Compiled by Jil Clark

WASHINGTON, DC — A group of officials from the general counsel offices of the Army, Navy, Air Force, and Marine Corps has revamped the Department of Defense's policy regarding gay men and lesbians in the military, stating that all avowed homosexuals *without exception* must be excluded from the military.

The new directive would mandate that no branch of the military retain an "exception provision" like that presently in the Air Force regulations. This provision has recently been interpreted by some military officials and many gay activists as meaning that avowed homosexuals with exemplary service records may be retained in the service.

The proposed policy, contained in the Enlisted Administration Separation Directive #1332.14, has been submitted to Deputy Defense Secretary W. Graham Claytor and must be signed no later than Monday, January 19 — the day before the inauguration of President-elect Ronald Reagan.

"If the military wanted to get rid of faggots and dykes, they did what is the most subtle and effective thing to do by getting rid of the discretionary clause," Donald Knudsen of Gay Rights Advocates in San Francisco told *GCN*.

The "discretionary clause" to which Knudsen is referring proved to be the Achilles heel of the military last September when the U.S. District Court in Washington, D.C. found that the Air Force's policy towards gays left too much up to the discretion of the discharge boards (see *GCN*, Vol. 8, No. 9).

During the arguments in that case, the Air Force attorneys ex-

plained to the court that the Air Force regulations allowed for the retention of gay service members if "the most exceptional circumstances existed." However, the Air Force was unable to clearly describe the "exceptional circumstances" and, as a result, the court ordered the Air Force to reinstate the gay airperson concerned, Sgt. Leonard Matlovich. Nevertheless, a spokesperson from Manpower Reserve Affairs and Logistics in the Office of the Secretary of Defense told *GCN* that the new policy towards gay men and lesbians would be "basically" no different from the existing policy which is that "homosexuality is incompatible with the military service."

The official, who preferred to remain anonymous, said that the military reviews service records of avowed homosexuals only to determine what kind of discharge to give them, not to determine whether they deserve to be exempted from military regulations requiring discharge of homosexuals.

"The Air Force clause 'under exceptional circumstances,'" the official said, "really was meant to be applied in cases where a serviceman was involved in an isolated homosexual incident due to immaturity, intoxication or coercion. But the Marines and the Navy and the Army haven't had the problem that the Air Force has had because those branches haven't had the 'exceptional circumstances' clause in their regulations regarding homosexuals."

"We're still concerned," the DOD official continued, "that we might eliminate somebody for reasons of homosexuality when they're not. If someone says he's not homosexual and it was an isolated incident, depending on the



Harry Eberlin

The advertising panel at the gay press convention (left to right): Joe Di Sabato of Rivendell Marketing, the conference's organizer; Charles Lee Morris, Publisher of the San Francisco *Sentinel*; Peter Frisch, Publisher of the *Advocate*; Shannon Rhodes, Sales Manager of the Washington, D.C. *Blade*; Sally Tyre, Associate Publisher and National Sales Manager of the Philadelphia *Gay News*; and Jim Veteto, Executive Sales Manager of *This Week in Texas* (TWT) of Houston.

## Gay Publications Meet, Form Press Association

By Amy Hoffman

NEW YORK — Editors, publishers, writers and business people who work on gay publications gathered at the Roosevelt Hotel here from Jan. 8-11 for four days of discussion and information exchange at a Gay Press Convention.

Gay Press Week was proclaimed by the Mayor's Office and the Manhattan Borough President's Office.

According to Joe Di Sabato of Rivendell Marketing, who organized the conference, 80 people, representing 50 publications from

across the country, attended. (Of these people, approximately 10 were women.)

"I was amazed and astounded at the professionalism of the people there and how business-like they all were. We got a tremendous amount done," commented Di Sabato.

Conference participants heard panels on advertising, circulation and distribution, business management and editorial contents.

In addition to representatives of the gay media, people from non-gay publications and businesses spoke on the panels, during which participants had a chance to find out about improving business practices, expanding their advertising base, increasing circulation, and providing more provocative and professional articles.

On Saturday afternoon, the conference participants voted unanimously to form a press association. The statement of purpose of the Gay Press Association is as follows:

The purposes and goals of the Gay Press Association are to insure and promote ethical journalistic standards among its members; to increase understanding and communication within the gay and lesbian community and with the community at large; to promote a healthy business environment; to foster the growth and development of a gay press/media; and to protect and defend the rights and integrity of the gay press/media."

All members of the lesbian and

gay male press are invited to join.

Committees were formed including Structure and By-Laws; Ethics and Standards; Credit; Affiliations; Benefits; Correspondence; Wire Service; and Free-Lancers.

A resolution was passed that all meetings of the association be held in ERA (Equal Rights Amendment)-ratified states.

The next meeting of the Gay Press Association will be held in Dallas, Texas on May 2 and 3, 1981. According to Di Sabato, preparations for this meeting are already underway.

### KEY TO COVER PHOTOGRAPHS

Counterclockwise, from upper left hand corner: Bruce Voeller, Mariposa Foundation and Peter Frisch, Publisher, *The Advocate*; Editorial Contents Panel members (l to r) Joe Di Sabato; Ross Wetzsteon, Editor, *Village Voice*; and Dr. James Tinney, Professor of Journalism, Howard University; Circulation and Distribution Panel members (l to r) Mark Segal, Publisher and Managing Editor, Philadelphia *Gay News*; Amy Hoffman, Managing Editor, *Gay Community News* (Boston); Robert Brodeur, *Newsweek*, Promotions; and Jan Zucker, President, Total Circulation distributors; Members of the Small Magazine Caucus. All photographs by Harry Eberlin.

## Immigration Commission Says No To Law Change

Compiled by David Morris

WASHINGTON, D.C. — The Select Commission on Immigration and Refugee Policy declined at a Jan. 6 meeting to recommend specific changes in the federal law by which lesbian and gay aliens, among others, are prohibited from entering the United States.

The commission voted to urge that Congress examine the 1952 Immigration and Nationality Act and modernize its language, but failed to adopt recommendations made by both the commission staff and a special subcommittee calling for elimination of the sections of the law used to exclude homosexuals.

The subcommittee recommendations will be included in the commission report, but without the endorsement of the commissioners.

The San Francisco *Sentinel*

quoted an unnamed gay activist as calling the decision "chicken shit."

Of the 33 sections of the law specifying grounds for exclusion from this country, one deals with "psychopathic personalities or sexual deviants," another with aliens coming to this country "to engage in any immoral sexual acts" and a third with those "convicted of a crime involving moral turpitude" (see *GCN*, Vol. 8, No. 22).

Gay and lesbian activists had lobbied for adoption of the findings of the subcommittee, headed by U.S. Attorney General Benjamin Civiletti, as the Commission report and were optimistic before the Jan. 6 meeting. "Our information indicated that we had quite a few people on our side really favoring a specific statement," said Lucia Valeska of the

National Gay Task Force.

The Commission also rejected an attempt by liberals to strengthen the report by labeling the 33 sections of the law "archaic."

But Valeska speculated that nevertheless the call to modernize the language of the law could be taken to mean "bringing all the exclusions up to contemporary medical and scientific thought on this subject," and thus could be interpreted as a call for elimination of the anti-homosexual provisions.

The 16-member Commission, which consists of four U.S. senators, four U.S. representatives and four cabinet members and four presidential appointees, will make its recommendations next March to President Ronald Reagan and the Congress.

Commissioners opposed to

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# News Notes

## quote of the week

“Neither sociology nor cultural history, neither political theory nor psychology has even begun to handle authoritatively the vast theme of the part played by homosexuality in Western culture since the late nineteenth century. The subject is so diffuse and of such methodological and emotional complexity that it would require a combination of Machiavelli, de Tocqueville, and Freud to produce the great missing book. There is hardly a branch of literature, of music, of the plastic arts, of philosophy, of drama, film, fashion, and the furnishings of daily urban life in which homosexuality has not been crucially involved, often dominantly. Judaism and homosexuality (most intensely where they overlap, as in a Proust or a Wittgenstein) can be seen to have been the two main generators of the entire fabric and savor of urban modernity in the West.”

—George Steiner, in an essay entitled “Reflections (Anthony Blunt),” in *The New Yorker*, Dec. 8, 1980.

## sex harassmnet win

WASHINGTON, DC — A federal appellate court has ruled that a woman can sue her employer to stop sexual harassment on the job without having to prove that she lost job benefits by resisting the harassment, the New York *Times* reports.

Chief Judge J. Skelly Wright, writing for a unanimous court, noted that under previous rulings a woman had to prove that her resistance to sexual harassment “cost her her job or some economic benefit.” The three-judge panel said, in effect, that sexual harassment by itself was a violation of the law and did not require further proof that the employee was penalized or lost specific job benefits.

Legal experts told the *Times* that the decision by the United States Court of Appeals for the District of Columbia was an important extension of the protections against sex discrimination set out in the federal civil rights statutes.

The case was brought by a woman employed in the district’s Department of Corrections.

## little balls of fluff

BALTIMORE — Police Commissioner Donald D. Pomerleau on the witness stand in a class-action sex-discrimination lawsuit, described women as “little balls of fluff.”

Pomerleau was on the stand because four women police officers were suing the police department for promotions and roughly \$40,000 in back pay.

The women’s lawyer, Kenneth L. Johnson, asked the commissioner if he had ever publicly said women were “a ball of fluff.”

“I certainly did,” Pomerleau said. “All women are little balls of fluff in the eyes of the creator. It’s an endearing term, a term I would use to describe my wife.”

The policewomen charged that 30 male officers were promoted to sergeant based on a 1972 exam, while the women who scored higher on the test were not promoted.

“It was astounding,” attorney Johnson said of the commissioner’s statement. “It showed his true feelings and what women in the police department are up against.”

Pomerleau, at 65 the oldest head of a major police department in the country, has already been forced by lawsuits to revise a promotion test that discriminated against blacks and to drop height and weight requirements that effectively excluded most women.

## a thousand times no

CARIBOU, ME — The Board of Directors of the First Universalist Church of Caribou has turned down a request by Northern Lambda Nord (NLN), the local lesbian-gay male group, to use the church’s facilities. According to NLN, the board gave no reason for the refusal.

The church is affiliated with the Unitarian Universalist Association (UUA). The UUA has a lesbian and gay-supportive position, and has a special Office of Lesbian-Gay Concerns in Boston. “For the past year,” said an NLN executive member, “we’ve been meeting once per month in different member’s homes. Some people have had to travel as much as two-and-a-half hours to go to a meeting. We were hoping to find a central location to meet regularly, and knowing that the Universalist Church has been gay-supportive, we were disappointed that the Caribou church said no.”

## little era

MIAMI BEACH — Trying to halt economic losses resulting from a boycott by proponents of the proposed federal Equal Rights Amendment (ERA), the city commission here has voted unanimously to enact an ordinance forbidding discrimination on the basis of sex, reports the New York *Times*.

The “Little ERA” will go into effect after a second reading, scheduled for Jan. 21. This reading is also expected to be unanimously approved.

Florida is one of 15 states that have not ratified the ERA, and thus is a target in a national boycott of those states instituted in 1979 by the National Organization for Women (NOW).

Patricia Ireland, counsel for the Florida chapter of NOW, told the *Times* that NOW immediately will lift its boycott against Miami Beach and make a special effort to bring convention business to the city. She said NOW hoped that other Florida cities would emulate Miami Beach.

Eleanor Smeal, the president of NOW, was pleased by the vote. She told the *Times* that the action “demonstrates the vitality and grassroots support for both the ERA and the boycott.” She added, however, that the measure was not “a substitute for the constitutional amendment.”

Miami Beach has been hurt economically as a result of the boycott, especially in its convention business, city officials say. They say that many organizations with large numbers of women in their memberships, as well as other groups that favor adoption of the amendment, have stopped holding conventions here. Last year, they said, the United Mine Workers and the AFL-CIO canceled conventions here, causing losses of \$4 million.

Bob Levy, a member of the board of the Miami Beach Chamber of Commerce, told the *Times* that a continuation of the boycott could mean a loss of \$150 million in the next two or three years.

## ne conference

BOSTON — The Massachusetts Coalition for the Lesbian and Gay People’s March on Washington has announced plans for a New England Lesbian and Gay Conference to be held during Gay/Lesbian Pride Week this June.

The conference is intended to help promote alliances between organizations in the region and to coordinate activities.

A planning meeting for the conference has been called for 1:00 p.m. on Saturday, Jan. 31 at the Arlington Street Church in Boston.

The planning meeting will also consider the selection of delegates to represent Massachusetts at the National Conference on Lesbian and Gay Rights scheduled to take place in Los Angeles April 24 through 26.

For more information contact Armando Gaitan at (617) 354-1755.

## super tampon warning

MINNEAPOLIS — Women who use high-absorbency tampons run a much greater risk of getting toxic-shock syndrome than users of smaller, less absorbent tampons, according to the results of a three-month study by the state health departments of Minnesota, Wisconsin and Iowa.

According to a report in the Washington *Post*, the study implicates all high-absorbency, “super” or “super plus” tampons in promoting toxic shock, and not just the Rely brand, which Procter & Gamble withdrew from the market last September because it had been particularly implicated in studies.

However, users of any type of tampon have a greater chance of getting the rare, but sometimes fatal, illness than non-users, the findings show.

The study found that women who used the high-absorbency tampons had a 17 to 30 times higher risk of getting the illness, according to Dr. Michael Osterholm, the Minnesota Health Department epidemiologist who announced the finds.

Those who used the lowest-absorbency products had two to three times the risk of a woman who did not use tampons at all, he said.

Osterholm said that the study has made no conclusions about why the absorbency factor was correlated with the incidence of the disease.

Nor did the researchers produce firm data on whether changing tampons more often reduced risk or whether the materials used in tampons made any difference, according to the New York *Times*.

A spokesperson for the federal Food and Drug Administration told the *Post* that in light of the new information, the agency will extend the period for public comment on proposed tampon warning labels until the middle or end of February.

Osterholm said that neither he nor the other researchers who conducted the study would have recommendations for the agency about whether such products should stay on the market or advice for women about whether to use tampons.

## dance by women

BOSTON — “An evening of dance by women, a celebration of our strength,” will be presented by Brava-Zar Productions on Jan. 31. The dance concert will feature jazz, belly dance, African and Middle Eastern dance and martial arts performed by local artists, including women from The Art of Black Dance and Impulse Company. The performance will take place at New England Life Hall, 225 Clarendon St., near Copley Square. Tickets are available at the Women’s Emporium and Glad Day Bookstore as well as at the box office. Call (617) 661-2059 about free child care.

## support for cuban lesbians

BOSTON — The Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) has announced a special meeting for women interested in providing support or sponsorship for Cuban lesbian refugees.

A BACCAR statement says housing and other support are needed for a group of Cuban lesbians coming to town for the special meeting, which will take place at 3:00 p.m. on Sunday, Jan. 25 at the Arlington Street Church in Boston.

For more information or to offer support, call (617) 354-1755.

## a slow start

SACRAMENTO, CA — California Governor Jerry Brown’s Commission on Personal Privacy seems to be getting off to a slow start, according to a report in the San Francisco *Sentinel*.

The commission is charged with investigating discrimination based on sexual orientation and issues around the invasion of personal privacy. But although Brown created the commission by executive order in October (see *GCN*, Vol. 8, No. 15), only five of the appointments to its 25 positions have been announced — none of which was made by the governor.

Up to 15 of the 25 appointments will be made by Brown; up to five appointments each are to be made by the state senate’s Rules Committee and by the Speaker of the state Assembly. The speaker, Leo McCarthy, announced his appointees on Nov. 26.

The *Sentinel* reports that Brown’s office says that his appointments may come “at any time,” although they were originally expected by the end of October. The office told the *Sentinel* that more than 100 people have applied for the 15 positions; the large number of applicants may account for Brown’s delay in naming appointees.

## adequate and effective treatment

PORTLAND, OR — States which imprison sex offenders to indeterminate life sentences will have to provide a realistic opportunity to be cured, under a recent decision by the Ninth United States Circuit Court of Appeals.

Ruling in an Oregon case involving two men convicted as sex offenders for fondling children’s genitals and other non-violent sexual activity with children, the court ordered Oregon state officials to transfer the prisoners to the Oregon State Hospital or some other suitable treatment facility.

The court found that the prisoners were entitled to a program of intensive individual therapy including a program concentrating on development of social skills, a reconditioning process, work in sexual fantasies and dreams, and community passes to gradually integrate them into the community.

Recognizing that the prison could not provide such a program, the court noted that such requirements would not apply to the general prison population, but where the individual is given an indeterminate life sentence because of a mental disturbance or condition predisposing him to commission of sex offenses, the court indicated a program designed to treat the problem and effect a cure was a minimal requirement under the federal constitution.

Both convicts were sentenced under the indeterminate life sentence program, rather than the 15 year maximum sentence for the crimes of which they had been convicted. One had been imprisoned since 1961, except for a three month parole period in 1973, and the other had been imprisoned since 1971.

The one who had been released on parole in 1973 had his parole revoked shortly after initial release, upon being again involved in similar sexual activity with young males.

“Adequate and effective treatment is constitutionally required,” the court said, “because, absent treatment, appellants could be held indefinitely as a result of their mental illness, while those convicted and sentenced under the state sodomy statute need only serve the fifteen-year maximum term.”

Because a great many states have some form of indeterminate life sentence for sex offenders, the decision by the U.S. Court of Appeals is expected to have substantial impact in securing treatment for persons sentenced under such laws.



## March Organizers Plan Conference

LOS ANGELES — Organizers here are moving ahead with plans for the National Conference on Lesbian and Gay Rights, to be held at U.C.L.A. April 24-26, 1981.

While organizers plan to include speakers, workshops, and cultural events in the three day conference, the primary business scheduled for the weekend is the formation of a structure and the planning of political goals for a national coalition of lesbian and gay activists and organizations.

The Los Angeles March Committee, a group formed to organize for the October 14 March on Washington for Lesbian and Gay Rights, which later was instrumental in California's March on Sacramento, is hosting the conference.

The committee, chaired by Jo Ann Bruno and John O'Brien, is currently arranging housing options for conference delegates, planning conference logistical arrangements, and arranging for a cultural evening.

O'Brien told *GCN*, "We hope to have the entire community of Los Angeles open its arms to activists from throughout the country who will be attending this conference. People in Los Angeles seem excited and honored to be hosting an event which may prove to be a historical step in the formation of a truly national movement."

The conference is a delegated conference with participants to be elected locally from throughout the country. Organizers say that the West, the Midwest and Northeast are already well organized for the conference, while other parts of the country lack regional and local organizers. The South, Rocky Mountain and Prairie states are said to be almost entirely unorganized at this point. Conference organizers have requested that activists from throughout the country become involved in the formation of this coalition by writing Boston March Committee, 529 Massachusetts Avenue, Boston, MA. or by calling 617-247-3910.

### Local Election For Delegates

Delegates have started to be elected to the conference from many parts of the country. Activists in Indiana met in Ft. Wayne in mid-December and elected Tonya Hays, Perry Stockland and Terry Worman as delegates to the Los Angeles Conference.

The Indiana conference approved a proposal, to be made at Los Angeles, that a "1981 national project approaching the scope of the 1979 March on Washington" be attempted. Suggestions for this action included a march on the United Nations, a march on Washington, D.C., and a tie-in with the Day of Solidarity planned by the International Gay Association.

Northern New England, including Maine, New Hampshire and

Vermont is planning to meet in February to elect their delegation to Los Angeles.

Dick Harrison, contact person for the area, told *GCN*, "It's important for our area of the country to be represented at the conference because we're rural and our concerns and lifestyles are very different from urban gay people. We have to deal with small town life and travelling distances to meet other gay people. We don't have the bars and baths of the cities."

Harrison urged activists in Maine, New Hampshire and Vermont to meet in February to elect their delegation to Los Angeles.

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## Early Activists Discuss Movement's Development

By Eric E. Rofes

LOS ANGELES — Three pioneers of America's gay movement discussed the formation of movement groups in the 1950s at a panel discussion hosted by the National Gay Archives.

Chuck Rowland, a co-founder of the Mattachine Society, W. Dorr Legg, one of the founders of One, Inc., and Jim Kepner, an early activist in both Mattachine and One, Inc. spoke and shared their thoughts on the development of the gay movement with a small group of gay men on December 28.

Chuck Rowland spoke briefly about the founding of Mattachine in 1950 by a small group of gay men in the Los Angeles area between July and November 1950. Rowland worked in early gay organizations in Los Angeles until 1957 and soon after moved to the Midwest and withdrew from up-front gay activism. He spoke as a person who has been "out of touch with gay politics" for almost twenty years and expressed his excitement about the progress made during the '60s and '70s.

W. Dorr Legg discussed early projects in which the Mattachine and One, Inc. participated, and focused on the publications produced by the organizations. He talked about one small town in rural Georgia where one gay man was "courageous" enough to receive *One* magazine by mail and read it to a monthly gathering of gay people in the town.

Legg also told listeners about the importance of developing positive attitudes about ourselves by learning about the history, identity and culture of lesbians and gay men.

Jim Kepner also discussed the problem of forming a gay identity in the '50s. Kepner said, "We basically had to define ourselves. Since the '50s, we've had a constant, ongoing process of defining ourselves. Before the early movement, most of us probably be-

lieved our homosexuality was caused by our parents having a bad relationship."

The men recalled an early meeting at Legg's house at which they worked to rewrite the preamble to the U.S. Constitution to include the "development of a highly ethical culture." The next day, a man who had attended the meeting called the other men and threatened to report the entire list of Mattachine members to the FBI if, what he called the "communist" phrasing was not removed from their rewrite.

## New Ways Files Complaint Against Catholic Paper

Compiled by David Jernigan

MT. RAINIER, MD — New Ways Ministry, a national Catholic gay ministry group, filed a formal complaint last week with the Catholic Press Association charging the *St. Louis Review* with refusing to print a response to an attack against New Ways in that paper by syndicated Catholic columnist and St. Louis professor Dr. James Hitchcock.

Prior to filing the complaint, New Ways tried unsuccessfully to persuade the *Review's* publisher, St. Louis Archbishop John May, and its editor, Monsignor Edward O'Donnell, to print a response. (Neither May nor O'Donnell could be reached for comment by *GCN*.)

Two other Catholic papers which carried the Hitchcock column have already printed New Ways' response.

According to one St. Louis priest, the *Review* has a history of negative editorials on the topic of homosexuality, referring to it as a "perversion" and a "sickness."

Father Robert Nugent, co-director of New Ways, told *GCN* that while he hopes that the Catholic

plain these differences. Dr. Green spoke in favor of academic freedom and teaching with respect to dignity for all individuals. But he stated, too, that the schools need not accept responsibility for educating on these lifestyles."

"The school administration and the Minneapolis community in general are not receptive to a great deal of emphasis on this [material relevant to gay and lesbian lifestyles] and a variety of other issues," Phillips said.

"The climate [of opinion] is to let the schools do what they do best and to refrain from undertaking education about lifestyles," he added.

Green stressed, however, that he would not interfere with the free flow of information on alternative lifestyles. He said, "I want to make certain that parents know that I don't stand against public information being available on alternative lifestyles. But the public schools don't necessarily have the right to provide that information."

Based upon the idea of drawing the line on personal discussions of lifestyles, and the vulnerability and lack of maturity of elementary school students, Green barred the panels from elementary grades.

Polly Kellogg, director of a project by the Education Exploration Center to develop curricula pertinent to gay men and lesbians,

Kepner reminded the group that "this movement started at the most conservative, most conformist time in American history," at a time when "tens of thousands of people were fired for seeing things in Rorschach tests that labeled them as homosexual. Probably one out of 1,000 people got mad and joined the Mattachine. Gays believed, almost universally, that we were sick or sinful." He went on to say that the McCarthy period's harassment of gay people fed many victimized people into

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disagreed with the ban on panels from elementary schools. The panels would have been limited to grades four, five and six, she said, with discussions and questions centering around what gay men's and lesbians' families are like and what they do for a living.

Kellogg also expressed disappointment over the required written parental permission before the panel can appear. She said that such permission differs markedly from the usual course of informing parents ahead of time of a controversial issue or program so that they can keep their children out of the class if they wish to.

"The panel would present lesbians and gay men as human beings," Kellogg said. "We're not proselytizing, and we're not talking about sexual function," she added.

Kellogg also rejected the argument that presentation of information on alternative lifestyles and accompanying discussion is a personal discussion or private matter, irrelevant to the schools.

"Being a lesbian or gay man is no more a personal issue than being black or a woman," Kellogg said.

"Considering what the right wing is doing, we're in a very serious political situation. To deny that it's a social issue is silly. It's worse than silly," she added.

The lesbian and gay panels will be covered under an existing policy governing controversial issues in the public schools, Phillips said. The policy, essentially an academic freedom statement, states that in the event of an unusual or controversial topic planned for discussion in or out of the classroom, the teacher must follow certain steps, he explained.

First, the teacher notifies the principal of the issue; then, they jointly decide how best to present it with respect to the age group involved, he added.

So far, no teacher has requested the panel to appear.

In operation for 20 years, the Community Resources Volunteers program sponsors area residents as guest speakers in the public schools.

The Education Exploration Center, a non-profit organization

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scribed as one of the most articulate and respected conservative Catholic columnists in the nation, made several charges against New Ways in an October 1980 column, including operating under the disapproval of the archdiocese of Washington, and regarding homosexual activity as morally permissible (in contradiction to the teachings of the Catholic Church). He also claimed that at least one New Ways activity, a retreat for lesbians nuns held in 1978, had been ordered cancelled by the Washington archdiocese.

Nugent tied Hitchcock's charges to the general discomfort in Catholic circles with gay and lesbian clergy: "Given society's prejudice against gay people, when they put that with a religious person — someone who is set up as a model — they have difficulty."

"One of the problems with the retreat [which was held despite the objections of the Washington archdiocese] was that people equated the word 'gay' with being sexually active, which is another one of the myths: if you're gay

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# Community Voices

## grateful

Dear Friends,  
As I subscribe (my Xmas gift to myself!) I want to let you know how much I appreciate your paper. A former resident of Madison, WI, which is comfortably liberal and has a strong and visible lesbian/gay community, I have just come out to myself in the reactionary rural Wisconsin community where I have lived these past two years. *GCN* has been available to me at my Madison food co-op and has helped me immensely to feel less isolated and less terrified. I am overwhelmed with the quality of your journalism which is without reservation, the best I have ever seen. I especially appreciate the quotes from spokespeople for various homophobic organizations (Army, colleges, etc.) in your articles. Your non-editorializing is a beautiful form of understanding, serving to spotlight the outrageousness of these statements even more.

I am glad to note the paragraphs in the personals section questioning the necessity for stipulating race in the ads, though I would be inclined to be more forceful about it. I was just about to write an indignant letter when this first appeared. The ads themselves seem to have toned down considerably in recent months, to my great relief. I recognize the diverse lifestyles of the lesbian and gay community, but still find sex objectification ads (which often amount to overt prostitution) insulting to me as a woman and a lesbian in their oppressive mentality. However, that is my only complaint about *GCN*.

If there are major events or legal actions taking place in between the coasts, I would like to hear about them. I know you need input from local readers, and wish I was in a position to provide this myself. This area is such that we must remain thoroughly closeted for our own safety, and I regret that I know no more than two lesbians who live closer than Madison (80 miles away).

By the way, as a much-maligned speculative fiction fan for years and years, I was endlessly grateful for your convention article, especially the mention of various authors I had not yet discovered. As for Robert Silverberg's defensive letter, I don't happen to find sexism amusing and I suspect you agree.

What happened to coming out stories? I would be especially interested in reading of lesbians who were practicing heterosexuals for several years before coming out. There are issues unique to this situation which are difficult to discuss with women who have always known they were lesbians.

I could go on forever about particular articles I appreciated but I will content myself with the generally approving articles covering litigation, gay and lesbian events, and reviews of assorted media productions.

Last but not least, thanks. Thanks for weekly reminding me that we can be creative, that we can fight back, and that I am not alone.  
Anne Donnelly  
Yuba, WI

## crimes against nature

Dear Editor,  
Thank you for the article on "Age of Consent Laws" by Albert L. Frechette (*GCN*, Vol. 8, No. 25); it is good to be informed on these matters. I fear, however, that in the case of at least one state the article may be misleading. The author states: "The outmoded approach of barring 'acts against nature' . . . is still the rule in the States of Oklahoma and Tennessee with no age differentiation." Rhode Island, too, should be added to this list, for the recently enacted age-of-consent legislation in Rhode Island, as reported in this article, did not replace the old Abominable and Detestable Crime Against Nature, but is *in addition* to it. That law continues to read: "Every person who shall be convicted of the abominable and detestable crime against nature either with mankind or with any beast shall be imprisoned not exceeding twenty (20) years or less than seven (7) years." Now, you may not know what this law means, but the State does, as late as 1977 it was judicially ruled "not vague" (see *Hastings Law Journal*, Vol. 30, page 954). It can and will be used against you.  
Sincerely,  
Hubert Kennedy  
Providence, RI

## motherist

Dear Editor:  
Though one particular letter triggered my wish to write to *GCN*, I would rather talk about the general than the specific, as what one person wrote many people say in other forms. Specifically I am talking about the use of "mother" as short-hand for "mother-fucker" and the oppression implicit in either form of pejorative.  
For those of you who use the term, please think about what you are saying about your "sisters," what woman-hating and mother-hating attitudes you are reflecting from our society, and if you mean to be communicating such attitudes in your speech, and if it reflects other "motherist" attitudes you bring into your interactions with women who are raising the next generation.  
I thank you for taking the time to read this letter, and particularly if it has helped you reconsider your attitudes towards women with children.  
in sisterhood/motherhood,  
Alice Fisher  
Newton, MA

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in US prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles CA 90005.

*GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

## breaking old molds

Dear Editor,  
Krissy Keefer, in the interview with Wallflower Order Dance Collective, mentions her work with the African People's Socialist Party. I too was interested in this group's work until I read one of their ideas: that a black person who is lovers with a white person has a "colonial mentality." I am a Jew and my lover is black. I'm sure I'd be classified as white even though I do not classify myself as white, and even though all "white" peoples' experiences are not the same.  
Obviously, light-skinned people have more privilege in this society, but must we be stuck in old molds? Aren't we capable of growing beyond?  
If any people who are higher or lower on the privilege scale should not be lovers, than no women should be allowed to relate to men. And Yoko Ono should not have been given the opportunity to relate to John Lennon, and change him from a violent male, into a loving, gentle person. After all she is Asian and a woman! And should my sweetheart and I not love each other because some group's rhetoric says so?

I say we must question the dogma of all groups. We must not be held back by the dictates of political parties, religions, cultures, that do not want us exploring Life for ourselves.  
However, this is not a put-down of ALL African Socialism, or any group such as Marxists, Christians, etc. Much of each of these philosophies is good. But each of US, also has things to add to existing knowledge to broaden the consciousness of the species (humans). DON'T BE AFRAID TO SPEAK OUT.

Shalom,  
Shoshana Cohen  
Oakland, CA

### Advertising Manager

*GCN* is looking for an Advertising Manager. Advertising or sales experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA 02108.

## woof

Dear Gay Controversial Networks,  
Woof for Andrea Loewenstein and her *Voices in the Night!* I just figured out what the title means — the 'voices' means 'ways of speaking.' Have you people noticed how each chapter is written from a different point of view? The chapters so far make a great story and my only complaint is that the canine voice has yet to be heard.  
yours in inter-species solidarity,  
Tiny from Brimpton Street  
(Dee Michel  
Cambridge, MA)

### Reminder

Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

## nine to five

Dear Editor:  
I was glad to see Betsy Smith's review of *9to5* and thought it was really on target, especially in pointing out the fantasy nature of the film.  
Nonetheless I think it is important to give greater emphasis than she did to the goals the film was putting forth: it is clearly in the interest of women and men workers in such situations to seek a) a more humane and pleasant working environment, b) freedom from sexist innuendo and manipulation (which the three effected literally by kidnapping their boss), c) part time and flexible time work schedules along with job sharing, d) on-site childcare and e) equal pay for equal work.  
I think it is real helpful that this film presents at least some aspects of a progressive social arrangement, though of course it suggests that such arrangements (except equal pay) would sit well with a patriarchal, old-style corporation, which is true only in limited ways.  
Betsy's point about these wonderful new arrangements being the result essentially of fantasy as it works in a film makes perfect sense in 1981; liberal reforms to help things run more smoothly are OK as long as ACTIVISM, i.e. people actually overcoming their (our) isolation and organizing from a position of power (which we do have!) isn't something that is very easily made part of a movie (and perhaps easier done in a Southern textile mill — *Norma Rae* — than in an average office building).  
So we are left to our own devices to win changes in a way that keeps us organized, but at least this film reminds us of what we must begin to head toward, and that *is* important in 1981.  
Keep up the good work!  
In loving struggle,  
Marc Killinger  
Philadelphia, PA



*GCN*'s Holiday Gift Subscription offer has brought in an overwhelming number of responses. We'd like to thank all of you who have given a gift subscription. Your generosity has helped *GCN* financially, and will introduce many new friends to the paper. We'd especially like to thank those of you who donated gift subscriptions to prisoners. We constantly receive letters of appreciation from prisoners, many of whom feel very close to *GCN* and its readers.

We learned something very interesting about our readers from the responses to our holiday offer. A majority of the gift subscriptions were given by men to women, and by women to men. Our staff had two theories about this. Theory 1: People of each sex feel that friends of the other sex need *GCN* to enlighten them politically. Theory 2: *GCN* readers enjoy gifts of the other sex. Would any other gift-givers out there let us know which theory is correct?

The holiday gift subscription offer is running until January 31. We hope more of you will take advantage of the low prices and send in more gift subscriptions. We'll be sending an attractive gift card to the recipients.

## Gay Community News

THE WEEKLY FOR  
LESBIANS AND GAY MALES

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See p.1 article for key

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# Community Voices

## just writing a paper come out

Dear Editor,

Hot news! Stop the presses! Call Mitzel! Donald M. Allen, of Framingham, Massachusetts, really was writing a paper.

Allen, you'll recall, was one of the Revere boy-love defendants, and (I think) the only one who had to go to trial. He was found guilty, in spite of his protestations in his defense that he was just gathering data for a scholarly paper on boy prostitution.

Well, his paper has now appeared — in the fairly prestigious journal, *Archives of Sexual Behavior*. The most recent issue (October, 1980, Volume 9, #5), pages 399-426 (very long for this journal. Pick up a copy and read it for yourselves. You can order a copy (for \$3) from the publisher, Plenum Press, 227 W. 17th Street, New York, NY 10011. Or you can just read it in Harvard's Widener Library (At Harvard, you have to go up and request it at the reserve desk. I forget whether they require a Harvard ID for this; they don't to get into the building.) Even though issues are kept in Widener's infamous "X Cage," the librarians don't scowl at you when you want a copy — or at least they never did at me when I was asking for stuff from the X Cage every week.

I found the following sentences especially interesting. Page 402: "Interest in the psychosocial aspects of male prostitution developed following multiple interviews with a young male prostitute at a medical drop-in clinic." And page 403: "All of the interviews were conducted by the author during . . . 1974-1977."

Charles Bonnell  
Baltimore, MD

## consistency

Dear GCN,

So the boys don't want us in their clubs (see "News Notes" Vol. 8, No. 25). They probably aren't any fun anyway. Besides if we protest too much we may find our energy backfiring in our faces. If men aren't allowed to group together *alone*, what then happens to all those woman-only spaces we've fought so hard for? We need consistency of some sort for our movement if anyone, besides ourselves, is going to take us seriously.

Sincerely,  
Susan Rogers  
Cambridge, MA

Dear People,

This is the time of year when many lesbians and gays have been left out of family gatherings. I am speaking of our very own spouses who are not invited to be with us so as to avoid some of their embarrassments, or of ourselves who are made so uncomfortable by some of our families that we just choose to stay away. Also, there are those who are told not to come by, which is even worse than not being invited. I think we've all had one of these things occur.

It's good to know there are organizations in many cities which make holidays more bearable. But those with situations which are unthinkable still exist; those without supports who will not have any friends because they've come out in a small or hostile community, or because they've been imprisoned for "offenses" many non-gays commit daily, or because they are discovered as lesbians or gays and lose their jobs and are forced to go on sub-standard work assistance programs, etc. Let's think of how we can make our lives better for each other in 1981.

Being unable to share who we are is harmful to ourselves and for our liberation, so I plan on coming out as much as possible, so people will know homosexuality is good by looking at the people who have come out. If non-gays could identify our accomplishments, coming out wouldn't be as threatening as it is for the rural lesbian or gay as mentioned, and would ease her/his non-acceptance; or for the prisoner who could identify with others who say they are also, in effect, "criminals"; or for the underemployed who can then show not being hired has something to do with more than society's prejudice, since the employer will have to deal with attitudes toward a much larger group, instead of just toward the one "queer."

We must stop in-fighting which inhibits the inroads we are making; we must remember those who find it more difficult to identify themselves as homosexuals because of those homophobes; and we must do what we can to get at the root of their prejudices through our and their education which the lesbian and gay organizations here are doing, along with Workers World Party, Gay AA groups, Gay Rights Advocates, National Gay Task Force, Gay Rights National Lobby and Lambda Legal Defense. It's important to give our resources and ourselves to this effort to make a freer society for our progeny, at least.

In struggle for lesbian and gay liberation,  
Bruce Rodger Davies  
Milwaukee, WI

## against n.o.w.

Editor,

In the November 1980 issue of the *Empty Closet* of Rochester, N.Y., it is printed that N.O.W. endorses the view that "it is well known that over 90% of all pederasts are heterosexual males who seek out young girls as their victims". I dashed to my dictionary to find out that the word pederasty means "boy-lover". It comes from the Greek. It does not define whether that love may be emotional, psychological, or physical. It would appear that N.O.W. would like to rewrite the dictionary not only of the English language, but also the dictionary of the Greeks.

The real issue here is one of N.O.W. trying to disassociate itself from the Gay Men's Movement. Almost all gay men of my acquaintance have at one time been a member of a pederast relationship, whether as a youth or as an adult. Therefore, N.O.W.'s position has to be taken as a direct attack on gay men. This attack would appear to put N.O.W. in the position of endorsing Jerry Falwell and the minions of the Moral Majority. Why this prostitution? Because they have been unable to get E.R.A. passed even when Congress has passed an extension.

In the early months of this year we witnessed N.O.W. actively working to sabotage the March on Albany. They were successful. Not surprising when we realize that the March on Albany was intended to bring gays/lesbians of New York state together. It can be easily understood that if New York state was strongly organized that it would be the strongest gay/lesbian group in the country and would be in direct competition, from N.O.W.'s standpoint, with N.O.W. We have witnessed in the past that other gay/lesbian groups have not been strongly supported by civil rights' groups. Theirs has been the fear that we would take away a piece of their pie. Therefore, kill the groups in the morning. N.O.W. should stick to women's issues only and get off our backs. Gay men have taken the brunt of our kind for centuries and don't need this type of deliberate lying and clouding of issues.

In gay/lesbian solidarity,  
Vern Hall-Smith  
Richmondville, NY

## mormons

Dear Editor,

In a recent issue of *GCN* (Dec. 22, 1980) you carried an article on Mormons and gays. In general it was a good and accurate article.

In the article, however, mention was made of the organization for gay and lesbian Mormons called Affirmation. It was quoted in the article that many gay and lesbian Mormons do not associate with Affirmation because the organization is infiltrated by spies from the Mormon church and other interested organizations. This statement is indeed a gross error. I have been involved with Affirmation from its beginning and have been the Los Angeles chapter director and the national chairman for 1980. Except for a couple of very isolated cases in the Salt Lake City chapter we are not aware of any so-called "spies" ever attending *any* Affirmation function. Further, not one single person has ever been "punished" by the Mormon church for their involvement in Affirmation unless they themselves made that involvement public knowledge. Believe me, if the Mormon church had spies in the organization, they would eagerly be using the gathered information to act on those involved.

Anyone who contacts Affirmation or in any way gets involved can be assured that their name and involvement will be held in strict confidence and the Mormon church will not in any way become aware of that involvement without their consent.

We have been helping gay and lesbian Mormons affirm their self-worth and feel better about themselves for well over three years. We do not want any misleading statements to discourage some gay Mormon who is suffering and in pain from contacting us. We are here to help and have been doing it without interference from the Mormon church.

Thank you,  
Paul Mortensen  
Los Angeles Chapter Director  
Affirmation/Gay and Lesbian Mormons  
P.O. Box 46022  
Los Angeles, CA

# The Confessions of Anita Bryant And Midge Decter

By Martin H. Krieger

In a confession we retell the story of our lives so that what was once thought true and righteous is now seen as false and a "perversion." Someone or something had misled us, and through good fortune we have had a moment of revelatory insight, a conversion, and we now see the world clearly. We usually note how our situation became more and more evil and corrupt until that moment, more diabolical and anxiety provoking. Think of Augustine, Sabbatai Sevi, or coming-out. Or Anita Bryant, who in a recent *Ladies Home Journal* (December 1980) confesses how she was misled by her husband and other woman-haters, and tells of her revelation of their deception and how she now realizes her own fallibility.

Midge Decter has written a similar confession in *Commentary* (September 1980) about her life as an abandoned woman and mother among the Fire Island Pines' homosexual (not gay) community in the early '60s. Ostensibly the article is about that homosexual community and how the gay liberation movement has ruined homosexuals. But it is actually about being an abandoned woman — by husbands in the city — abandoned to the surf, the sun, the sand, the children, the liquor, and the homosexuals. (Confessions often relate the lives of the depraved in extraordinary detail — for retro-

spectively that life that was once thought allright now seems shocking, and to boot the present life really does seem like a salvation.)

Both women tell how homosexuality and homosexuals were used as a device by men, who are husbands and confidants, to deny women actual power and a "man's" work, as well as to distract them from the difficulties in their relationships with their husbands. Women-hating gets converted to fag-baiting: as long as homosexuals remained "homosexuals" and not "gay," they served, by their seemingly sad but light lives, to affirm the traditional familial roles. But gay men upset the analogy of homosexuals to (what seem to these men as) weak and dependent women. The husbands could use homosexuals as diversions for their wives, and as examples of what happens to a woman without a "real man." Bob Green (Bryant's husband) and his co-workers used gays (whom they saw only as homosexuals) to divert Anita Bryant from acting on the chronic unhappiness of her marriage.

Both women are now acutely aware of, and Anita Bryant experiences, the difficulties and brutalities of being not-married in our society. Most of Midge Decter's complaints about homosexuals apply to single women and men. And as Dorothy Parker said, "All women are single women."

Both women admit in their confessions, as they must, that they took part in their own mystification and oppression. They did not see the truth. Anita Bryant admits that before her conversion she lacked love and charity and generosity, and that she did not have the courage to leave Bob Green. Midge Decter is less forgiving of her own indulgences, more acutely aware that she chose that "decadent" life. Their differences as renewed women are even more pronounced, for as wronged women their personal virtues have been tried and revealed. Anita Bryant has become a bit more tolerant, less pure, more willing to note her own imperfection and the possibility of God's forgiveness. Charity is her salvation. For Midge Decter, God's judgment is surer and more damning. Her Pauline epistle about the evils of the homosexual/gay world should have been relieved by her knowledge of many gay persons who must still fit into her New York literary world — or are they no longer there? But the mortality of gay persons (actually those without children), their unnatural lives, overwhelms her charity.

One need not love or agree with Anita Bryant to find her contrition human, whether or not it is believable or sufficient, whether or not her most recent conversion goes far enough. (I think not.) And I leave it to others to judge whether

either woman has actually converted, whether theirs are true confessions. And forgiving the harm of Anita Bryant's campaign is not

## Immigration

Continued from Page 1

Commissioners opposed to making specific recommendations, like Sen. Alan Simpson (R-WYO), argued that specific changes in the law should be left up to Congress. An aid to Simpson told *GCN*, "[Simpson] believes that many of the existing exclusions, although they may sometimes be phrased in archaic or obsolete language, still are rational

for me to do. But true confessions are means we use to go on in life. All of us are, in the end, single women.

and consistent with the desires of the American people. On that basis he was not in favor of all of the recommendations and therefore he urged that the Commission not make any." The desires of the American people, according to Simpson, include the exclusion from this country of lesbian and gay aliens.

John Fleming, an aide to Sen. Alan Cranston (D-CA), told  
Continued on Page 7

## Film

Continued from Page 12

fortable with the use of primitive cultures to convey his meanings. J. Hoberman (in *The Village Voice*, Vol. XXVI, No. 1) generally praised the film but thought that Pasolini may have come to the realization that the finished product may just have been an updated, intellectual version of *Porgy and Bess*. It's a problem, but one faced by an artist who sees the deep flaws and harm intrinsic to the culture he was born in.

Whatever its flaws, *The Arabian Nights* is still a terrific movie. Beautiful, thoughtful, and exciting, it is one of Pasolini's most accessible films. (None of the

obtuseness of *Pigpen* — or the hard to take graphics of *Salo* which is possibly his best film, and most maligned.)

Perhaps the release of this and *The Canterbury Tales* will bring about some renewed interest in both the man and his work. Several publishing houses are planning new translations of his poetry, novels and criticism within the next few years. Since the books and films have been virtually unavailable to English speaking countries, there has been little gay analysis or criticism of Pasolini's work. Hopefully the release of *The Arabian Nights* will not only please and captivate as a movie, but will herald and spark interest in both the artist and his work.

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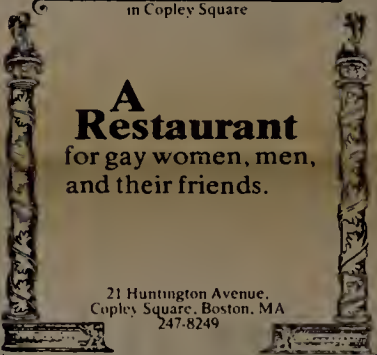
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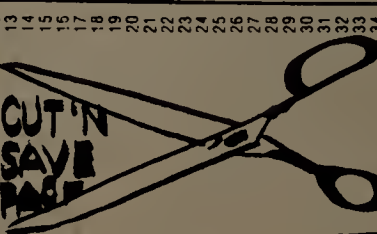
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# March Conference

Continued from Page 3

most interested in the conference to write to P.O. Box 1024, Houlton, Maine 04730.

Activists in the Long Island, New York area will be meeting at 2 p.m. on Saturday, January 24 at the Fine Arts Building Auditorium at Southampton College to discuss the conference and elect delegates.

Area contact person Jonathan Silin told GCN, "There are many organizations on Long Island and we're often unaware of each other. This is an opportunity for us all to have a dialogue with one another and the L.A. conference will give us the chance to have a dialogue with other groups in this nation. The conference will allow us to come together and form a stronger alliance."

Mando Gaitan, a Massachusetts activist, told GCN that Massachusetts would be organizing its delegation later this month. On Saturday, January 31 activists from Massachusetts will discuss the conference at a planning meeting which will also involve planning for a New England Regional Lesbian and Gay Conference.

Gaitan said, "Since Massachusetts was a strong force in the March on Washington, we are very interested and concerned with the formation of a national coalition at the Los Angeles conference." Lesbians and gay men in Massachusetts interested in attending the meeting should call (617) 354-1755 for more

information.

### Conference Issues

Informal debate has already started on the two major issues to be addressed at the conference: the structure of the national coalition and its political priorities.

The debate began at a conference held last winter in Oberlin, Ohio of March on Washington organizers, when delegations from different parts of the country brought proposals for the formation of coalitions. While some proposals were for a coalition of lesbian and gay activists, others were for a coalition of already existing organizations.

It is expected that the Los Angeles conference will discuss the nature of membership in the coalition as well as its structure. Proposals for structure discussed informally so far stress grass roots participation and decision making and generally include strong regional structures.

The political direction of the new coalition is also being widely discussed. While the Indiana delegation, along with several others, is bringing a proposal for a national action of some kind in 1981, there is also considerable discussion of other political goals for the organization, including grass roots mobilization locally in support of the federal lesbian and gay civil rights bills, the formation of a national media coalition, and the development of strategy to defeat anti-gay immigration laws

# Early Activists

Continued from Page 3

the movement. One such person was present at the discussion. Johnny, an elderly gay man, recalled that he was a hospital worker in a Los Angeles Veterans Administration Hospital. McCarthy people came to the area from Washington, D.C., threatened Johnny, and tricked him in to revealing the names of other gay people within the hospital. After the man was tricked into cooperating, four doctors at the hospital were "caught" and dismissed.

Johnny felt overwhelmed with guilt and became extremely de-

pressed. He told the group that "the day I discovered the movement was the day that saved me. I went to the (One, Inc.) office with tears in my eyes. If it hadn't been for One, and Dorr (Legg) and the Church, I would have ended it all."

Many people attending the discussion commented on the similarities between the early 1950s and the present day. Legg said, "It isn't a good idea to think that the repression that we faced during the McCarthy period is all over. Don't imagine that we are in a land of roses these days."

# Catholic Paper

Continued from Page 3

you're automatically jumping from bed to bed. One of the things we have had to educate people to is that to say I am gay does not necessarily mean I am sexually active, and therefore I can say I am gay and I am celibate."

"We always present official teaching," Nugent said, "but we also talk about dissent, conscience, and theological and pastoral developments."

Since New Ways considers itself a national organization, it does not seek the approval of the Washington archdiocese. According to Nugent, "They know we are here, they know what we do and

they are not very happy about it. They would like to say, 'You have to be approved by us.' We're saying we're national, not local, and so we don't need local approval. I think they'd like to have more control over us, and maybe limit what we say and do, but we don't really feel we can do that."

"We're competent and reputable ministers and we work with the approval of our religious orders," remarked Nugent. "The ministry is difficult enough without people like Hitchcock and the St. Louis Review causing us more problems and undermining our work."

# Minneapolis Panels

Continued from Page 3

established in 1970 by teachers, parents, and students, is working on developing elementary and secondary curricula pertinent to lesbians and gay men in all subjects with the aid of a Ms. Foundation grant.

As a step toward realizing this goal, the center's gay curriculum project is collecting teaching ideas and lesson plans, publications, in an anthology tentatively called "Teaching and Learning About Lesbians and Gays."

Articles for the book are still being solicited, says Kellogg. The center also seeks funding to do staff training in the public schools, to test curricula, and to produce audiovisual materials in support of the curricula.

Replying to the lack of audiovisual materials on lesbian and gay lifestyles, Kellogg said, "It's absolutely barbaric. To fill the gap, the project will work on producing a program to lead off discussion, maybe 15 minutes long."

## Defense Department

Continued from Page 1

'homosexual acts' will come under the category 'homosexuality' instead of under 'misconduct due to homosexual acts'."

The proposed directive also discusses the DOD's reasons for excluding gay men and lesbians from the military, according to the DOD official who spoke with GCN. "The conduct and presence of homosexuals," he said, "is prejudicial to morale basically because it isn't accepted in society. If we try to pioneer the acceptance of homosexuals, we'll have a lot of morale problems."

Asked whether he expects that the military will welcome gay men and lesbians into the military when society's attitude toward homosexuals has changed, he responded, "We became an instrument of social policy when society called for integrating the service — black and white, male and female. That created some problems internally, but not on the scale of [the problem which would be created by retaining] homosexuals. It's an emotional issue. People wouldn't accept them. That's the basic reason for exclusion. We can't point a finger and say there is something wrong with them and

they can't perform in the service. We don't believe that. But we depend on people being willing to join the armed service and remain in it."

If the directive is signed, it will become official DOD regulation immediately, rather than after a 30-to-60 day waiting period during which the public could express its opinion about the proposal. The DOD spokesperson nevertheless encouraged people to send in their comments "and as long as they're constructive, they'll be read.... The comments [of the gay and lesbian movement] are rarely constructive, though.... It's obvious that they just want to use us as a stepping stone to accomplish their own ends."

Knudsen told GCN that, if the new directive is signed, the GRA can still challenge the constitutionality of "the blanket exclusion of lesbians and gay men from the military."

He is still optimistic that the U.S. District Court in the District of Columbia will find such a policy unconstitutional, "but I'm not at all optimistic that the U.S. Supreme Court would agree with that."

## Bryant Loses

Continued from Page 1  
litigate.

"I really don't think Phil [Fox] and I have any hope we'll see all our time reimbursed, and that really isn't the issue. We already have more than \$1,000 in expenses — not fees, but costs — and we haven't even begun to litigate."

"Every time you go transcribe something it's \$2.10 a court page, at least here in Tampa. You can't litigate a case if you have to worry about transcribing part of the proceedings that you need, be-

cause you don't have the money to pay for the transcription," Nelson explained.

The Bryant case has spurred formation of a new Tampa area lesbian and gay organization, the Bay Area Rights Council (BARC). One of the group's founders, Kirk Stokes, told GCN that BARC is both a community services and an advocacy group.

BARC is planning benefits for the Bryant Legal Defense Fund here in the Tampa area.

## Immigration Laws

Continued from Page 5

GCN, "[The Commissioners] felt that if there was anything specifically relating to homosexuality in the report, they would be accused, unfairly or fairly, of endorsing homosexuality. They were not prepared to do that."

Fleming said some commission members may still support legislative efforts at eliminating the exclusion of homosexuals. Cranston, who is not a member of the commission, introduced such legislation in the Senate last year.

Fleming added, "To the extent that [the Commissioners] claim immigration changes are for human rights, they've already demeaned themselves on that point. That's my own personal feeling about it."

But Jerry Tinker, an aide to Sen. Edward Kennedy (D-MA), sees a partial victory in the commission decision. "I disagree with those who say the commission backed away from it," he told GCN. "It backed away from dealing with it in detail, but I don't

think in substance it backed away."

Kennedy, a commission member who has been supportive of lesbians and gay men in the past, was not present at the Jan. 6 meeting.

Fleming disagrees with Tinker. "It's the same victory that the slaves got in the Constitutional Convention when they decided to abolish slavery 30 or 40 years after the Constitution was ratified. Good luck. What he's saying is you have to take what you can get and then try to make something constructive out of that."

Steve Endean of Gay Rights National Lobby doubts that even a favorable vote by the commission would have had much value, considering the conservative makeup of the next Congress. "Simply including more specific language wouldn't have meant a great deal either," he told GCN. "But we're not going to give up on the issue, even if the political climate is not that good."

## Did You See?

This item appeared in the January 1981 issue of Ebony, in a column entitled "The Ebony Advisor." The introduction to the column states, in part, "... Answers to all questions will be thoroughly researched and will be checked with competent psychiatrists, medical doctors, sociologists and others expert in counseling families and individuals."

—My 16-year-old son has always preferred the company of boys. He seems now on the verge of making a permanent choice about his lifestyle. What can I say to him? J.S., Miami, Fla.

—If you have any empathy for the problems of homosexuality in a heterosexual society, then you

might discuss with your son some of the difficulties he will face (social, religious, job and housing discrimination in many cases; just plain ridicule in others) to make sure he understands. On the other hand, if your primary reaction is to fall on your knees and cry, "Why me, Lord?" then you had best turn to some experienced counseling. Many communities now have organizations designed to offer both gays and their parents medical, legal, employment and housing assistance, plus other help. If you can't find one in your phone book, call the American Civil Liberties Union or a large local social services agency.

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# Gay Hustlers

By Michael Anderson

“A precarious existence — you’re new one day, old another. The clients remain, the sellers are pushed aside; a fresh wave of hustling outlaws flows regularly into the city.”

— JOHN RECHY,  
The Sexual Outlaw

*A hustler is a luxury for the gay sexual ego most men can afford, and as gay America commercializes itself into public mainstreams, the hustling business is a thriving marketplace.*

*To examine gay hustlers as a growing microcosm in the gay community I interviewed formally and informally over forty hustlers, who shared with me sample allowances of their personalities, their lifestyles, their methods of operation, and the public relations of their individual markets — the streets and highways, the beaches, the agencies, and the want-ads. I also spoke with a cross section of customers, both transient and steady clientele. The article concludes with a portrait of a hustler who let me tag along in his world for several days, providing me with a representative sketch of his life’s blood of sex for a living.*

Hustlers — No less than \$20.00

— Wall graffiti  
on a Boston hustling  
corner

## THE STREETS

The terms for surviving in the outdoor sexual arenas are not always as high as \$20 — but the procedures are similar; a hustler patrols his turf (on a street corner, a stretch of highway, a section of a beach) bargaining for sex money. Street hustlers change with regularity, juggling worlds of extremities — in town one day/out the next, on the street all day/sleep through the next, business is slow/the next day is fast. Their lives have few routines; they exist with the unexpected daily. Any sense of community that develops is overshadowed by a survival instinct that keeps the hustlers porous with change. One of the revolving factors that contributes to the mood of the open air sex markets is the weather: the sexual climate can be eventful on warm evenings; on cold evenings the bargaining is quicker, with the hustler often settling for less.

A few hustlers who work with agencies of want-ads sometimes work the streets earning equal pay there (\$50-\$100), but declare a disrespect for the teenage boys who “do anything for money.” One hustler plays a game of stealing one credit card from each customer and selling the card to lone sharks.

A Manhattan attorney (wishing to remain anonymous) who was worked with runaway hustlers in a halfway house said, “These kids have no conception of what they’re doing, legally or any other way. They practice with absolute lack of humanity. It’s a game for them. The streets make them twice their age mighty fast.”

Kirk, 16, in Seattle (nicknamed “Cinderella Boy”) is on the streets most of the day and night. As cars stop to survey him, Kirk barks his price from the sidewalk and refuses to barter. He only accepts car sessions — twenty dollars for a ten minute blow job. “It’s quicker in cars,” he says. “Instead of takin’ all your fuckin’ clothes off. I’m gonna screw the world before it screws me.”

Though street hustlers are infamous for “rolling” customers, they too deal with the threat of sudden attacks. Besides the possibilities of being beaten and robbed by gangs, or other hustlers desperate for cash, the customers are also a potential source of violence. One hustler related the story of a man who was picking up boys in his car, bringing them to a deserted parking lot for sex, then beating them senseless. One such boy was brought to the city morgue without a clue to his identity.

Most of these dangers are far removed from the sun soaked beaches and hotel lobbies where other hustlers roam. Danny, 17, a muscular red-head in Fort Lauderdale, shook his head at the prospects of trouble. “Never had any problems. Everyone just wants a piece of the action.” Danny is often sent to a customer’s hotel room as a “present” from a third party, and he enjoys “the fancy rooms and room service food.” He especially enjoys the added attraction of working on his tan while he loiters the beaches. “I live in my bathing suits,” he laughed.

Billy, 22, a scruffy blond, works the streets of Boston during the warmer months and the Miami beaches/hotel lobbies for the winter. When we met he was living on a resort beach on Cape Cod — a beach that has renowned cruising appeal for swinging straights. It was summertime; Billy was strung out on drugs and anonymous in the crowd. “I came down here to think. I don’t know if I’m gonna keep hustlin’.

I’m getting tired of all the shit. They treat ya like a piece of meat they bought in the supermarket. They want to chop you up and serve ya any way they want. You meet some good people. Some are all fucked up.”

Billy had just completed a spell in jail for robbing a store and had no idea where he was headed next. “I wish I knew what I wanted to do. I just keep driftin’. Nobody knows me.”

The runaway boys who live in rooms of “friends” until they find a new campground are sometimes searching for someone to take care of them. Pete, 15, in New York, said, “I want a steady papa. I’m gettin’ tired of livin’ with people I don’t know.” Several months before, Pete had left the suburban home of his adoptive parents following a confrontation about his sexuality. “They found me suckin’ a friend’s cock in my room. They went apeshit. Screamin’ and everything, threatened to lock me up in a nuthouse. Shit! I stole a couple hundred bucks off them and split.” He has been on the streets since. “I live off the streets with the drag queens. They’re pretty weird, but they got good dope.” Pete says the popular street drugs right now are quaaludes.

Pete’s face is splotchy with leftover traces of syphilitic sores, and he said he also had crabs. “Nobody seems to care,” he shrugged. “Guys want me anyway.”

Many customers desire the “chicken trade.” One man said, “. . . the younger and dumber the better.” An elected public official in Connecticut picks up young Spanish boys in New York to bring back to his estate for two or three days of sex. He gives the boys \$5 or \$10, a new T-shirt, and a place to stay off the streets for a couple of days with elaborate hot meals prepared by the silent maid. The boys are grateful, never try to steal from him, and then move on again back to the city. But the street hustlers who are well-endowed do not remain street trade for long, and soon work for an agency service.

## THE AGENCY

An agency service is available in most major cities — some have contacts nationwide, and others have escorts in international cities such as London, Paris, Tokyo, etc. A typical ad or brochure from one of these agencies bills themselves as an “action escort” service with “the most spectacular collection of quality of men” for “selective tastes,” “discriminating pleasures,” “special deliveries,” “the best for less,” and “exactly what you ask for.” A customer calling an agency describes the type of escort he wants and the agency matches the request with one of their catalog of me. The general rate at most agencies is between \$50-\$100, and the agency receives a portion of that fee in return for “screening” clients and coordinating the arrangements for a private session with the escort.

The screening process for selection of the agency escorts can be as simple as showing the manager their physical equipment (drops the pants, take a spin, pull the pants back up again), or as thorough as a complete sexual tryout with the agency manager. To work for an agency the boys are usually required to sign an affidavit that they are of age, but some boys stretch the truth. Ronnie in Miami laughed, “Sure I lied about my age. I’m only 15. I’ve got a big pecker so they believed me.”

The agencies present a variety of special deals for their clients, with introductory offers and membership clubs that provide numerous benefits — photo portfolios of the escorts (with automatic update photos on all new escorts), options to purchase subscriptions to special interest magazines, free samples of “agency endorsed merchandise” such as lubricants and liquid incense, and discounts on the private sessions. There are special twelve hour rates (for example: \$200 — for members, \$225 for non-members) and the client also pays for the hustler’s travel expenses. Twenty four hour service is available, major credit cards are accepted, and most customers praised the convenience of the agency services.

I spoke with agency escorts who dislike their mentors. Jimmy in Atlanta said, “The guys who run these agencies are a bunch of uptight, money-hungry assholes. They’re looking for favors from hot shot clients. They have too much control of my life, and they’re like a jealous lover when I’m not available for a call. So, I’m getting out.”

A New York agency manager, ex-hustler said, “I don’t expect a lot from the boys. I tell them to call me if they want to be on call for the night and what hours they’re available. And I expect them to be available during those hours. It’s very difficult to coordinate two gay men, you know. You’ve got the client hot-to-trot on the phone, and I’ll call the boy practically begging him to take the call. They act like they’re doing you a favor. Those type of boys don’t last long in the business.”

Hustlers also use an agency service to supplement their income and the agencies are always looking for new boys/men, predictably out of necessity. Ultimately many hustlers ask themselves, “Why am I giving them a \$20 cut when I could be pocketing it myself?”, and they convert to the want-ads.

## CLASSIFIEDS

Another way of hustlers making contacts is by placing classified ads in papers. Scott, 26, a handsome lifeguard, working for his masters degree at UCLA, uses an ad. “For me it’s ideal. I could work a part-time job and only earn a fraction of what I earn now. It’s so easy to make the money. And I have a lot of political consciousness so I like the idea that I’m not giving any money to the government. Instead I pay *The Advocate* \$15 for an ad every two weeks, to be my pimp. *The Advocate* is the most accessible pimp in the country, and my ad really pays off.”

Most issues of the newspaper, *The Advocate*, carry over 500 ads for models/masseurs. The advertisements in this paper are a physical smorgasbord of surfers, lifeguards, cowboys, porn stars, ex-marines, students, dancers, models, jocks of all types, and of course body-builders. Though some ads are as brief as a name and number, most hustlers use the want-ads to offer descriptions of their services, personality, and physical features. The fee for a want-ad hustler can run from \$20 to \$150 (but is usually between the range of \$40 and \$75) for a one hour session. Duo sessions are available, and there are special weekend deals — one well-known hustler/actor is accessible for two days of wining/dining/entertainment, etc. to the bill of \$1,500.

I pretended to be a comparative shopper and phoned want-ads hustlers in cities all over the country. I would announce where I had seen their ad, then say, “Tell me about yourself.” Some men will not surrender any information answering, “What do you want to know?,” but most hustlers have standard phone rhetoric prepared to deliver a quick physical description of their height, weight, color of eyes, hair color, quota of body hair, equipment measurements, and muscle size (when applicable). Some hustlers emphasize their special features (“deep throat,” “tight buns,” etc.); some never mention sex. A fee is quoted; some offer a first time fee with reduced rates for sessions thereafter, and the fee is usually higher after 11 p.m., especially for an out-call (the hustler traveling out to the client’s location). In-calls are also available, and usually less expensive.

Photo advertising eliminates the possibility of misleading descriptions and the customers cannot be disappointed because they have seen the product. But amid the want-ads repitious anagrams of “fantasy hunks” there is some false advertising. One unhappy customer, a young teacher from suburban Virginia who enjoys a companion when he travels to New York, recounted phoning a hustler who described himself as “macho and handsome.” The teacher said, “When the guy came to my hotel room I was shocked. He was pale and sickly looking. Downright ugly. I gave him a stern lecture about false advertising and poor business relations. When I was through, he had the nerve to ask me for “something for his trouble!”

The popular idiom for hustling is “modeling.” Hustlers who are legitimate fashion models are discreet about advertising their servies. Others who model for magazines and calendars, such as *Colt*, *Mandate*, *Playgirl*, etc., list this as part of their advertisements resume. Customers rank these modeling achievements as a seal of approval for the hustler — (“If a national magazine likes their body, it must be great!”) The customers are also familiar with the body types representative of each magazine, and know what to expect of the face, the machinery, and the muscles.

Muscular men are somewhat on the top of a hierarchy of desirability in the hustling markets — chest measurements are listed in the want-ads as often as “well-hung.” A large percentage of hustlers work out in gyms lifting weights. The time investment pays off — larger muscles command larger fees. Kevin, 24, a muscular lifeguard in Miami, said, “Men will pay me anything to touch this gorgeous body. I’m a perfect specimen of masculinity!”

Rob, 26, a bodybuilder in Los Angeles, said, “I’m supposed to be sexier because I’ve got a large chest and large arms. It’s ridiculous, of course. My body does not automatically make me better in bed. This business is pathetic. A lot of guys think just because they’re good-looking and well-built that customers should be content with that, and only that. They’re really a mess. If you took away their magic carpet of free money, they wouldn’t be able to get along.”

There are “plain” men who compensate for their looks by being an especially good lover. Thomas, 27, who lives in a Manhattan loft where he paints large abstracts, said, “I depend more on my manner than my looks. I cannot compete with a pretty boy face or a ten inch cock or a fifty inch chest, so I have become a cognizant lover. I never take more than one session for a day, and I give that one session everything I’ve got. I make the man feel important and special. I leave my customers so sexually gratified that I always get tips. I have 90% call backs, too.”

Don, 38, feels trade is slacking off because of his age. “When I mention that I’m 38, most guys say, “Thanks anyway.” They can’t see me over the phone and they think they’re getting an old lay. I’m hunkier than those pretty boys. They come a dime a dozen; I’ve got experience. But everybody wants the young prime meat these days.”

The weight of the business does lean to the young side of the pendulum, but some hustlers do not manage to stay in rhythm with themselves and are “old before their time.” One hustler who was accepting six customers a day, describes his general impotency at the age of 24 as “my circuits were overloaded, my batteries ran out.”

There are other potential hazards of hustling. A hustler told me of a bad experience at a Holdiay Inn in Washington, D.C. “I should’ve known something was wrong when the man opened the door with a handkerchief. The room was dark, he never turned any lights on. We had hot sex. He paid me. When I was leaving, he suddenly put a belt around my neck and dragged me back to the bed. He broke my nose, my jaw, my ribs, he pulverized me. My face looked like chopped meat. He left me for dead. My teeth had to be capped, my nose has been set twice, my cheekbones are silicon, and my neck is still not the same. It could happen with my next client. The fear of the unknown — you can’t worry about it. After I was patched up I was working again in three months.”

Many hustlers expressed feelings of isolation and declared experiencing “force-fed separateness from the world at large.” Rick in New York said, “I would enjoy being friends with people in other professions, especially artists and musicians, and be able to share my professional insights with them, like they would do about their work. People won’t be friends with me if they know I hustle. It shouldn’t matter.” Scott in Los Angeles disagreed, “You simply don’t tell your friends about your work. You have to be discreet.”

There are those who have had to come to grips with their

personal integrity and conscience. John, 27, a journalism student in Boston said, “The worse thing about this business is the pervasive feeling that you’re ripping someone off. The best thing about it is the money.”

“Hustling seems to psychologically harden you,” he continued. “It’s been good for me in that one regard. In other ways it has left scars that will never go away.” Whatever the balance between good times and bad times, most gay hustlers agreed it would be difficult to ever quit.

## BEING KEPT

Hustlers who entertain wealthy “sugar daddy” clients on a long-term basis echoed each other saying, “After awhile the sex part ends. They become like your father.” When this becomes the arrangement, the hustler is still paid generously but he becomes a companion for dinner, the theater, etc. “One night my sugar daddy took me to the opening of a ballet,” Rick in New York related. “I was introduced as the son of a friend and found myself sitting with Martha Graham on one side of me and Mikhail Baryshnikov on the other side, talking to me like an equal. It was incredible!” A sugar daddy can share the advantages of many social graces; one hustler told me of learning how to read expensive menus and “to eat the salad with the outside fork.”

There are many opportunities to travel with clients (I heard travelogues of Puerto Rico, Japan, France, Canada, tropical islands, and dozens more) and occasions to travel to meet a client. Whenever an Atlantic City gambler loses at the tables, he flies in his favorite New York hustler to keep himself from being depressed.

Some hustlers refuse sugar daddy clients. John in Philadelphia said, “They’re not the type of people I want to be involved with. They say they’re looking for someone to keep, and they say they want to try me out first to see if I’m worth keeping for awhile. I tell them to get lost. I don’t need the money that bad.”

Most hustlers’ main concern is money. “I enjoy the aspect of making a maximum of money for a minimum amount of time involved, in relation to what other people earn,” said Paul in Washington, D.C. “I can’t relate to people who work from paycheck to paycheck and are happy.” Joe in New York is a connoisseur of customer’s gifts, donated beyond financial payment for their service. Joe’s apartment is decorated with exotic furniture, a mammoth stereo system, and collector’s artwork on the walls (an original Dali, and a Delacroix).

## THE CUSTOMERS

I asked several therapists for their opinions as to why a gay men in today’s society would pay for sex with a hustler. All concurred that the customers do not want to experience the responsibilities of cruising. Many men have already suffered rejection from family and friends as part of the package of coming out, and they fear further rejection from the gay world. A shy businessman in Fort Lauderdale said, “I can choose who I want and just pay for him, without the possibility of the answer being no, like in the bars.” His Baptist family disowned him after learning of his homosexuality and his first encounter with a gay bar was disastrous. Since then hustlers have been a regular financial allotment in his life.

“In some cases, the customers do not want emotional involvement,” added Dr. Richard Pillard, Associate Professor of Psychiatry with Boston University School of Medicine. “There is something about the financial arrangement that allows them to relate to the hustler as hired help.”

Almost half of the customers I spoke with related stories of their “hired help” feeling no obligation to perform some of the customer’s wishes; such as no kissing, and some feel no compulsion to have erections for their customers. Brad, 21, in San Francisco, said, “Most of the clientele I have would not attract me as a gay man. I seldom get it up with customers. I’m not there to please myself, I’m there to please them.”

Rick, in New York, has been hustling for nine years. He said flatly, “People who pay for sex can’t get it any other way.” Rob, in L.A., blamed society for what he termed “the repressed sexuality” of his clients. “I’ve never had all of those guilt feelings about my gayness like some of the men who come to me. They feel bad about their sexuality because society tells them they’re an outsider. They cannot spontaneously express themselves because these messages from society slow down their true and natural expressions. So, they take the easy way out and call a hustler.”

Dr. David Seil, a Boston therapist, echoed, “The homophobic client cannot go to bars and observe large groups of gay men behaving in ways that make them anxious. It is easier for them to call a hustler.”

Some men go to a hustler just once for a fantasy fulfillment. Quotes one customer, “I always wanted to make it with a Mr. America type.” Some choose a hustler for educational reasons, hoping to learn advanced routines and use them to improve and specialize their own sex with future lovers. Some men seek hustlers specializing in S & M who advertise their “dungeons with racks, suspension systems, spread-eagled bondage, fantasy, pain and torture.” One customer pays \$50 to clean a hustler’s apartment — he is sexually satisfied by cleaning the hustler’s bathroom tiles with a toothbrush. There is the proverbial tale of a client paying a hustler just to talk. “I kept two marriages together,” said Jerry in New York. “These men came to talk. They talked about emotions and pressures, not business or sports.”

An airline pilot who travels to many American cities pays high compliments to hustler. “I love sex with those guys. They

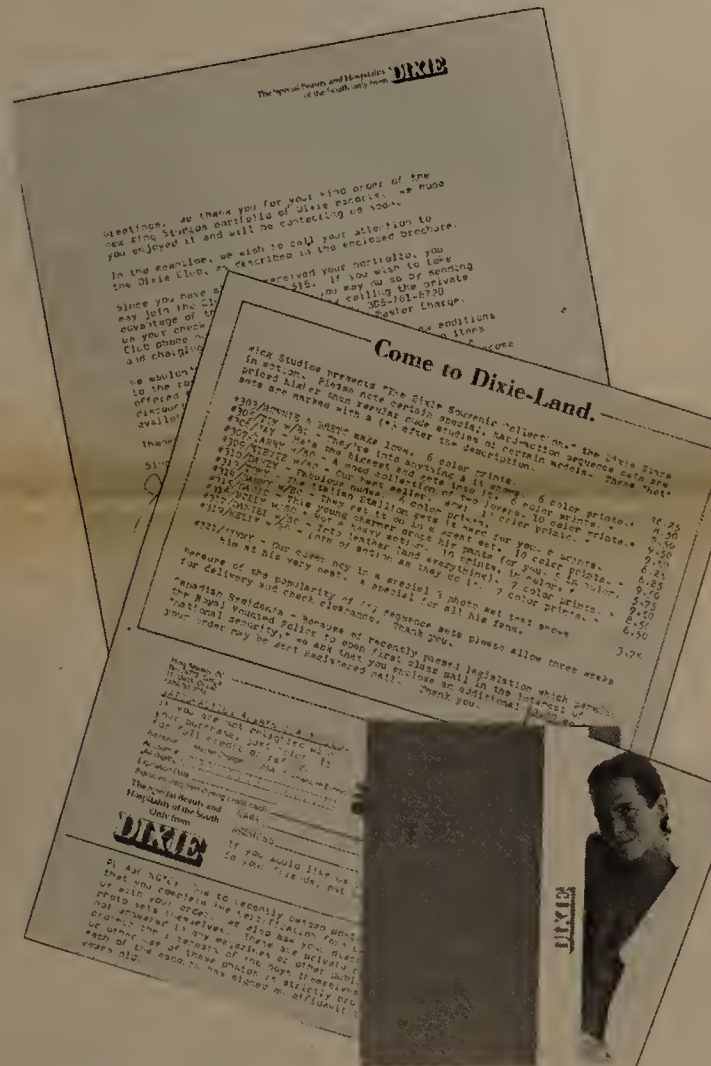
know just what to do to make me feel good. Twice a week in different cities, sometimes three or four times a week if I’m real horny, I call a hustler. I pay him for a couple of hours, not this one hour session stuff. I like long involved sex. I’ve been doing this for three years now and I’ve only been disappointed twice.”

There are clients who wish to please and satisfy the hustler. A government accountant in Washington, D.C. has a penchant for servicing black hustlers. “I like to find a black hustler with a beautiful body and work on him for about an hour and a half, doing a total massage. I get sexual gratification doing this. I’m not hung up on orgasms. I enjoy one way sex. I don’t ask them to do anything queer. I do it all. I want to please them. I pay them the first time just to get ’em in and once I do my thing they’re hooked. Then they come back just for the pleasure of it.”

It is not uncommon for a hustler to waive his fee, and this can happen when the hustler finds himself attracted to the client. Jay, 24, in San Francisco, said, “Sometimes I don’t make a customer pay if I get hot and have a good time. There was this super handsome guy who came last week, who’s getting married next week, and I turned on to him. I didn’t make him pay and I’m gonna call him to invite him back for free. . . I enjoy a lot of my customers. I don’t hate them or feel sorry for them. I’ve met some fascinating men. I like it when they come back.”

Hustlers usually prefer return customers. Andy, 28, a well-groomed model in Chicago, advertises for steady clientele only. “I require that my clients take me out to dinner first. To be quite honest some men make my skin crawl, and the dinner affords me the opportunity to size them up, also. All of my clients are successful professionals who see me on a regular basis. That’s what I’m looking for and that’s what they’re looking for.”

Some customers could not relate to sex as anything except a personal experience and chose never to pay for sex again. A New Jersey social worker, 41, grumbled, “I was very disturbed at the cold, mechanical way the hustler treated the sex. I didn’t expect acrobatics but I thought he might sense what pleased me. I think hustlers are sexual bandits.”



## THE LAW

Prostitution is still illegal in this country, though very difficult to prove, and the “common nightwalker” laws serve measurably with the disorderly conduct laws. The minimum fine for prostitution is to leave town within 24 hours and do not return in a year’s time, or the law will order the maximum fine which is a prison term of 2½ years and/or a \$1,000 fine. Tony, in New York, has safeguarded himself for the possibility of an arrest. “I’ve never had any arrests or harassments, but I have a friend who has money in a safe deposit box ready to bail me out if he needs to. I have a lawyer, too, So I’d be back to work the next day.”

The agencies also have similar protective arrangements (occasional connections with organized crime), but the runaway boys rarely have a shield. One young hustler was arrested in a Greyhound bus station and taken to the psychiatric ward of a city hospital for 45 days observation. Another teenager (now active with gay youth groups) spoke of his arrest as his salvation. “If I hadn’t been arrested I’d probably be dead now,” he said. “I was sucking cocks for five bucks, to buy dope. I was going down the tubes fast. Guess I wanted to be arrested.”

## POLITICS

There are hustlers who have political consciousness and though they are not visible, they are supportive with their generous contributions to gay organizations and funds for local/national marches. Other hustlers do not read the papers they advertise in and have little knowledge of current gay events. One hustler argued with me, “I hope your gay rights don’t get passed. It would ruin my business.”

One idealistic hustler shared his thoughts about a hustler union. “To be a member you would have to pass boards,” he said. “Not only sexual tests, but tests for intelligence and compatibility in human relations. It could weed out the bad ones and give the rest of us the respectability we deserve.” Another hustler was appalled at the idea. “When the government gets its clumsy fingers into anything it becomes all fucked up,” he said. “It’s better if we’re left alone.”

## A PORTRAIT — SAM

Sam has been hustling for eight years. He is 24, though his face appears younger. It is an attractive model’s face — high cheekbones, ruddy complexion, short dark hair, large brown eyes. His wide smile is his best feature — it has a blend of easy-going sensuality and boylike charm. Part of the charm stems from his Southern upbringing. The accent is gone but the manners are intact.

When Sam was 16, a family friend saw him leaving a gay bar and informed his parents. Their reaction was calm, but Sam left home two weeks later and headed for Miami. He loitered in the lobbies of the beach hotels and found men anxious to spend money for his sexual company.

After a stay in Miami, he worked in Atlanta for a year, then moved on to Washington, D.C. where he worked for himself and an agency. When the Elizabeth Ray escapades were in full swing in Washington, Sam’s name was “discovered” on a list of male and female escorts available for the political echelons of Capitol Hill. “It was feverish down there for awhile,” Sam chuckled. “*The Washington Post* obtained the list and some reporter called me up a lot. They want to know names — Woodward and Bernstein fever. I talked about the business a little, but I don’t name names.”

Sam now lives in Manhattan, in a one bedroom apartment in an elite park neighborhood. The main room is a living room with a bed — a well-decorated room seeped in contrasts and shadows; with heavy wood tables, cushiony sofa and chairs, a rust comforter on the bed, a dark brown shag carpet, and rust curtains drawn on windows that receive no direct sunlight. In the morning Sam putters around his apartment; he waits for calls everyday between 10 a.m. and 2 p.m. The morning I first visited his apartment he received three phone calls — the first was from a gallery owner who has regular masturbation sessions via the phone as Sam relates a sexual fantasy to him, the second call was a steady customer booking for the weekend, and the third call was a shopper. Sam grunted, “I avoid younger clients. They call up asking if I have student rates! Jesus Christ, it’s not like going to the movies! I like the pleasant men over 50 who come back. I have a client right now, a really nice man, who just likes to rub against me. I would choose to be with him over other clients because I enjoy his company.”

I asked Sam about involvement with customers and the prospect of romantic love in his life. “You might fall in love with what a client can give you, but no one ever falls in love with a client. A good hustler can totally separate himself from his work. There’s no emotion involved. . . Yah, I think about love. It might be nice to have a relationship. I’d probably want someone who dominated me. They’d tell me what to do and I’d do it. It would have to be someone who accepts my work, and someone who knows that I could do my work and still love him. But I’m a loner. I don’t have time for a relationship.

Sam’s emotions are guarded, yet he basically feels positive about himself. “I’m pretty satisfied with my life. I do have a problem falling asleep; I have to take sleeping pills. But I have a good self-image and I like myself. Hustlers are always a little narcissistic. When you’re attractive you’re aware of it. You get lots of looks on the streets. People treat you different. They treat you special. You have to use whatever you’ve got to your potential and I’ve got a good face and body. I’ve capped my teeth and I have a facial every two weeks. I work out in a hustler’s gym. I take care of myself. I take my work seriously, because when someone walks in that door I want to be exactly what they imagine. I want to be their fantasy. I don’t ever want to cheat anybody. So, if I don’t feel well, I unplug that phone.

“The busiest day of the week for business is Sunday, the slowest day is Saturday,” he says. “People are in the bars Saturday night trying to pick someone up and by Sunday they’re desperate to get laid. . . There’s more work when it rains or snows. There’s more work during the full moon too.”

Sam has been through dry spells with no work, periods of self-doubt and depression, and a time of paranoia following the murders of several New York hustlers. Recently a sugar daddy bought Sam an expensive condominium (in Sam’s name), and he presently feels “fixed for the future.”

He has an annual tax free income of \$30,000. He would like to continue hustling for at least ten more years, and saves as much money as possible now for the purchase of real estate in the future. His immediate fantasy is to be a film star in pornographic films, “either gay or straight,” reminding me of the successes of two well-known hustlers whose names are box office attractions — one who makes promotional tours with his films, and one who has purchased a hotel in Key West. The visible publicity generated by their films earns them a salary triple of what Sam makes.

“I think the best thing about hustling for a gay man is the money,” Sam says. “Gay men need an orgasm to feel good about themselves. That’s why some men have sex in public places. I don’t need sex in public to feel O.K. I have men putting fifty, sixty, one hundred, two hundred dollars in my hand. That money tells me I’m O.K.”

No matter what it takes, Sam looks forward to a time when all gays can feel O.K. “I wish gay celebrities would come out and talk about it — people would listen to them. And all the gay politicians, who are mostly in the closet, should publicly endorse bills and get people to listen to them. I also wish more people could put money behind the movement, because without our rights gay life itself is one big hustle.”

# Television

## Trapper John and Dynasty Present Gay Characters

**Trapper John M.D.,**  
**"Straight And Narrow"**  
 CBS Television Network  
 With Gregory Harrison, Pernell Roberts, Joseph Calli, Harold J. Stone, Craig Russell  
 Sunday, January 11  
 By Joseph Litvak, Lesbian and Gay Media Advocates (LAGMA)

CBS aired a segment of *Trapper John, M.D.* entitled "Straight and Narrow" on Sunday evening, January 11. The show, which told the story of a gay police officer who was critically wounded during a gay rights demonstration in San Francisco, represented a much-needed antidote to CBS network's earlier treatment of gay life in last year's poisonous "documentary," "Gay Power, Gay Politics." The theme of poison, in fact, figured prominently in "Straight and Narrow" — for as we learned at the end of the show, the gay cop had been gunned down by one of his own colleagues, a police inspector who explained, "I had to keep the poison from spreading, from destroying the force." Though the show's writers probably intended no similarity, this culprit sounded remarkably like a homophobic CBS journalist insinuating that homosexuality could spread from San Francisco all across the land, destroying family values in one city after another.

It is indeed tempting — and perhaps naively overgenerous — to view "Straight and Narrow" as CBS's way of apologizing for last year's insult. At a number of points, the show seemed to parody the argument of "Gay Power, Gay Politics," putting the words of "sophisticated" media ideologues into the mouths of cruder bigots such as the wounded cop's partner, who complains, "They want power. There's already too much fag power in San Francisco." After young, hip Dr. Gonzo Gates (Gregory Harrison) confided to Trapper John (Pernell Roberts) his increasing suspicion that the attempt on the gay cop's life may have come from inside the police force, the usually laid-back Trapper gave voice to the fashionable homophobia, warning, "You're in danger of being used by some very clever propagandists." There was even a buffoonish doctor at the hospital where Trapper and Gonzo work who transformed Harry Reasoner's dyspeptic grimace on pronouncing the word "homosexual" into a magnificently anxious attack of coughing and stammering.

In its more comical moments, the script managed to uncover some of the finer ironies of what the psychiatric profession calls "homosexual panic." When the gay cop was admitted to the hospital, the chief physician decided that, for some odd reason, it might be wise to find out how many gays and lesbians were on the hospital staff. Learning of this possible investigation, the Reasonerish doctor immediately became a caricature of back-slapping, rib-nudging, butch affability. At every opportunity, he would signal his "normality" to Gonzo by such means as suggesting that they organize a weekly poker game with "just the guys." When Gonzo, ever the insouciant liberal, took this frantically heterosexual friend along to a meeting with a gay activist in a Western bar ("The Corral"), the friend, unaware of the true nature of his surroundings, marvelled at how "friendly" all the guys seemed. As soon as Gonzo told him that what he was witnessing exceeded "friendliness," this grinning back-slapper donned sunglasses, jumped up, and made his way to the exit, announcing to the entire room, "I've got to go pick up my girlfriend."

The scene in the bar offered a welcomed contrast to the titillating presentation of gay social life in "Gay Power, Gay Politics." Whereas that show projected an almost Dantesque vision of Castro Street, "The Corral" was as cheerful and brightly lit as the campus malt shop. If one ignored a few cruisers in the background, the place looked wholesome, dull, downright American. Admirably, the program accorded gays the right to be as bland as everyone else.

But if it steered clear of sensationalism, it also avoided the liberal cliché that reduces all gays to a homogenized "respectability." The script included a subplot in which Craig Russell arrived at the hospital in drag — another casualty of the demonstration gone awry. After his assigned roommate refused to share a room with him, Russell was being wheeled down a corridor by a nurse who expressed shock and dismay at such narrow-mindedness. Catching a glimpse of an older woman suffering post-operative depression, he undertook to raise her spirits by reminiscing about Judy Garland in *The Wizard of Oz*. Before long, he had decorated her room, and was about to do her hair. Although it

bordered on sentimentality, this subplot was infused with Russell's own blend of humor and insight — a combination that exploits but transcends camp and stereotype.

Humor, however, was not the dominant mood. *Trapper John, M.D.* falls under the heading of "comedy-drama," and "Straight and Narrow" honored the formula by incorporating the obligatory scenes of storm and stress. In addition to the main plot centering on the discovery of the would-be assassin, the show portrayed the tense relations between the gay cop, Joey Santori (Joseph Calli), and his truck-driver father, who had disowned him when he came out ten years before. Less concerned about his son's deteriorating conditions that about all the embarrassing front-page publicity, Mr. Santori (Harold J. Stone), quivering with barely suppressed rage, demanded: "Why did you have to tell me? What do I know? I drive a truck. I read the Bible. It says it's wrong. Why did you have to lie down in the gutter? Now that your secrets are all over the newspaper, everyone's laughing at me." The father called the son a pervert and the son ordered the father out of the room. The inevitable reconciliation came, of course, at the end of show, after Mr. Santori encountered the detective who tried to kill his son. Admitting, "I'm as bad as he is," the father came to see the complicity between a society that hates gays and parents who reject their gay children. When father and son finally embraced, the pathos seemed earned and convincing in spite of the attendant artifice — in part because relationships between gays and their parents often do approach melodramatic intensity, but also because this particular father's scene of recognition had been rendered with such brutal simplicity.

Unfortunately, not all the conventions of melodrama worked so well. Like last season's episode of *Lou Grant* in which another gay cop was shot, "Straight and Narrow" focused on the homosexual as victim. Oppression is, to be sure, an unpleasant fact of our lives. Yet by confining its main gay character to a hospital bed, and by putting his life in the hands of enlightened heterosexuals, the show came close to urging the kind of liberal "compassion" roughly defined as "feeling sorry for" the disenfranchised. Moreover, since Santori suffered throughout most of the hour from partial paralysis, the script effectively desexualized him: it was as



Gonzo Gates (Gregory Harrison) and Trapper John (Pernell Roberts) of *Trapper John, M.D.* on CBS

if, in order to win the sympathy of the viewers, the gay character had to be incapacitated, made "safe." How long will it be before network television finds a way to characterize gays neither as inoffensively neuter nor as menacingly voracious, but as beings no more and no less sexual than straights, whose desires it constantly celebrates? Probably this will not happen until homosexuality can confront homosexuality without becoming defensive, without having to establish its erotic credentials.

"Straight and Narrow" engaged in some nervous back-slapping of its own whenever it turned to Gonzo's efforts at making out with his girlfriend. It was nice to know that one so resolutely heterosexual could remain so free of prejudice, but at the same time the message was an unmistakable "Don't get me wrong..." At the end of the show, Gonzo's girlfriend asked him "How come you got yourself involved in that case anyway?" His answer: "Cheryl, if there's one thing I'm a bigot about, it's bigots." At such moments, "Straight and Narrow" seemed less pro-gay than against the sort of people who are against gays. More frequently, however, it offered signs that "straight" need not be equated with "narrow," that humane and intelligent instincts survive even in these mean-spirited times — and even on CBS.

### **Dynasty (Premiere Episode)**

ABC Television Network  
 With John Forsythe, Al Corley, Linda Evens, Bo Hopkins  
 Monday, January 12  
 By M.F. Hershman, Lesbian and Gay Media Advocates (LAGMA)  
 "Don't you see, son, I'm offering you a chance to straighten yourself out," said Blake Carrington (John Forsythe).

"I'm not sure I know what that means. I'm not sure I could do it even if I wanted to. And I'm not sure I want to!" answered Steven (Al Corley).

"Of course. The American Psychiatric Association now says that it's not a sickness," Blake continued. "Too bad. I could have endowed a hospital: The Steven Carrington Institute for the Study of Faggotry. Now, if you'll excuse me, I have to get married."

*Dynasty*, the opulent, overwhelming, Hollywood soap about rich people in Denver, mixes fantasy settings with traditional character roles and, by tossing in bits of realistic dialogue along the way, hopes to snare faithful viewers and advertisers.

And how does the young, handsome, sensitive, troubled, nice-guy gay son come across? How does anyone come across on the Dallas/Denver run? He's sugar and spice and everything nice... and snips and snails and puppy dog tails. He embodies the mainstream fantasy about gay men: empathetic to the people around him, realistically complex and a guilty disappointment to the father who ignores him.

It's clear that this soap's writers are trying to give Steven a human dimension ("Cheer a queer? Would you say you want your sister to marry one?" he challenges angrily at a liberal-talking but politically unconscious friend who has just presumed Steven's "heterosexuality"), but as with the one gay youth in the movie, *Fame*, it remains to be seen whether they will make his sex/love life as visible as that of the other main characters.

Will *Dynasty* only give lip service — talking, talking, talking the good fight about "the gay issue" but hiding its real, connective joys in the video shadows? Whatever the case, if you tune in, write in. You, too, constitute a dynasty.

## French Gay Author Is Recognized

By Robert Aldrich

Yves Navarre, a gay novelist, has been awarded the Prix Goncourt, the most prestigious French literary prize. The award was announced on November 17. It has been awarded annually since 1903 to the author of a fictional work. It recognizes "youth, originality of talent, and new and daring tendencies of thought and style," according to the charter of the Goncourt Academy, which chooses the winner. Previous recipients include Marcel Proust, André Malraux, and Simone de Beauvoir.

Navarre was cited for his work *Le Jardin d'acclimatation* ("The Garden of Acclimatization"), published earlier this year in Paris. The subject of the novel is the modern family and the hostilities existing in its midst. A wealthy landowner, who has also become

a government minister, begins to feel estranged from his four children. In particular, he reacts against his youngest son, a poet who is gay. The father cannot tolerate either aspect of his son's life and ends up killing him. Twenty years later he tries to come to grips with his act.

Navarre was born in 1940 in the south of France, the son of the director of the French Petroleum Institute. He studied at an elite business school and also obtained diplomas in literature, English, and Spanish. For five years, Navarre worked in advertising as a writer and designer. Since leaving his job in 1970, he has devoted himself full-time to writing. He has published a novel a year since 1971, as well as two collections of plays. Navarre also writes for *Le Gai Pied*, France's gay monthly. He divides his time between Paris

and Provence.

The only one of Navarre's novels to be translated into English thus far is *Les Loukoums* (1973), published by Riverrun Press (Dallas, Texas) in 1976 as *Sweet Tooth*. It is the story of a young Frenchman who comes to New York to visit his lover, who is dying of syphilis. He explores Manhattan's gay world and finally comes to a violent end from a trick who kills him.

The themes of violence, family tensions, and homosexuality dominate all of Navarre's novels. A typical character is a well-to-do, reflective young man who has come out but who is still trying to sort out his sexual desires. Encounters in restrooms, baths, and parks, long-lasting sexual relationships, intergenerational experiences, S and M, and transvestism all enter into his works.

Navarre's narratives crisscross France and journey to England, North Africa, and the United States. English is frequently used in his work. His novels, in the original French editions, carry such titles as *Killer* and *Lady Black*, his first work. Navarre writes in a flowing, colloquial style, using numerous flashbacks, diary entries, and word portraits to illustrate the sexual odysseys of his characters. Much of his work is autobiographical. The hero of *Lady Black*, for example, is an advertising designer who becomes a novelist, and finally imagines himself a black transvestite in order to explore his sexuality still further. Navarre's hero says, "Without anecdotes and sex, I would be nothing" — a résumé of his own writing style.

Navarre's novels, in language and theme, discuss being gay

frankly. As one of his book jackets states, "For Navarre, homosexuality is neither a taboo, nor a scandal, much less a fad." *Le Monde*, France's most respected newspaper, says that Navarre "passionately reclaims the right to be different of his heroes, whose homosexuality has relegated them to the edge of society. But their world has its own laws, folklore, charm, and ridiculousness, which Navarre describes with lucidity and empathy."

Among other gay novelists to win the Goncourt Prize, the equivalent of an American Pulitzer, is Jean-Louis Bory, who won his award for a 1945 novel. More recently he has collaborated with Guy Hocquenghem on a volume called *Comment nous appeliez-vous déjà?* (*What Do You Call Us Now?*).

# Film

## Pasolini's Arabian Dreams



A scene from Paolo Pasolini's *The Arabian Nights*.

### The Arabian Nights

Directed and written by Pier Paolo Pasolini. With Ninetto Davoli, Franco Merli, Ines Pellegrini, Luigina Rocchi. In Italian with English subtitles. Showing in Boston at the Nickelodeon Theater (theater wheelchair accessible, bathrooms are not accessible)

By Michael Bronski

*The Arabian Nights* is the final installment of Pasolini's monumental trilogy of epics that began with Boccaccio's *The Decameron* and Chaucer's *The Canterbury Tales*. Made in 1974, it is finally being released here. Though slightly flawed (it is a little too long) it is the most ambitious, impressive, and well made of the three films.

Beginning with a quotation from the original stories: "The truth is not in one dream, but in many," Pasolini begins to spin dreams, dreams within dreams, and dreams about dreams. By the end of the film, we wake not remembering the details of how one story connected with another, but wake rather with the impressions of a magical, almost subconscious, memory of what we have seen.

While the continuity in *The Canterbury Tales* seemed sloppy and haphazard, *The Arabian Nights* has a tight, witty structure that allows for the expansiveness of form without ever losing the concrete eye for detail that gives all three films both texture and substance. Here it is not Scheherazade who spins the tales to amuse her husband/king and saves her life but rather it is a clever, witty slave (after choosing her own master/lover gets kidnapped twice) who manages to become king (in drag) of a small, but very wealthy, kingdom. Intercut with her stories are her (and her lover's) attempts to find one another.

Pasolini has kept away from the more fabulous and famous of the *Tales*. There are no Sinbads, Aladdins, 40 Thieves, or flying carpets — there is however a jinni who looks like a drag queen. Actually most of these tales are not in the original collection of *A Thousand and One Arabian Nights*, but in a subsequent volume, *Supplementary Nights*, which were miscellaneous Arabic folk legends. The stories that

Pasolini tells are closer to what we are familiar with in Chaucer, or in *The Heptameron* by Marguerite de Navarre: adultery, cuckoldery, betrayal, thievery, and the clever outsmarting of the pompous and smug. Pasolini has stated that he was drawn to the tales because of their realism and "dramatization of the existential nature of everyday life" and not because of their magic or fantasticalness.

While this is true — it reminds one of the haphazard, random reality in Bunuel's *The Phantom of Liberty* — I think that there were other reasons Pasolini was drawn to the stories. In all of his film essays and interviews he speaks of "cinema" being a transnational language that is able to depict reality non-symbolically, without the use of metaphor or other linguistic tricks that try to transform or translate reality. *The Arabian Nights* provides a perfect outlet to capture and relay not only a populist reality (folk tales) but one that is rarely seen by western eyes. Filming in Yemen, Iran, Nepal, and Ethiopia, Pasolini has managed to photograph the most beautiful and breathtaking landscapes, buildings, and cities imaginable. These are places without Levittowns and many of the physical structures may actually be those that stood when the original tales were first being told, retold, and collected. The photography of Giuseppe Ruzzolini is staggeringly lush and beautiful: so much so that at times the stories — all of them good and interesting — seem to pale next to their settings.

Beyond the urge to imprint reality, I think that Pasolini was drawn to these stories because they fall outside of the realm of any petit bourgeois (in the narrow sense) trappings. His early films all dealt with the street life of Rome. (He wrote most of the scenes of the whores and pimps in Fellini's *Night of Cabiria*.) When he did deal with the middle and upper middle-classes, *Theorem*, you could feel his distaste for them, above and beyond the film's severe criticism. In *The Canterbury Tales* the then emerging middle-class got its share of Marxist analysis. But Pasolini seems most comfortable in primitive, pre-industrial, settings. His *Medea* and *Oedipus Rex* show an instinct and attachment for the material that is not present in his

other films. A rabid anti-clerical and eccentric communist, Pasolini's interest in these time periods and subjects cross both those beliefs. His interest in the magical, in fate, in the non-linear is at odds

with a strict Marxist world analysis. This preternatural appeal, while hardly catholic or christian, might be called religious. Pasolini has spoken many times of his familiarity with Freudian analysis;

his inklings actually seem to be closer to Jung. He has repeatedly voiced a wish to film "mythically" (though within his stated "realistic" context) and *The Arabian Nights* is perhaps the closest that he has ever come to that ideal.

As much as an intellectual, Pasolini was a sensualist. You can see this in Maria Callas's performance in *Medea*, the theme of *Theorem*, the lustiness of *The Canterbury Tales*, and the barbarous glamour and open sexuality of *The Arabian Nights*. Here the lust of men for boys, women for men, and everybody for wonderful looking food, is equal. There is not very much male homosexuality in the stories here, surprising because there is more in the original — so much so that Richard Burton (middle east scholar and one of the first translators) wrote a history of pederasty in his "Terminal Essay" to his edition of *The Arabian Nights*. But the homoeroticism that is missing from the plots is more than apparent in Pasolini's sensibility. While it is clear that Pasolini enjoys the sensuality of the sex and flesh of both sexes, his attraction to males is continuously evident. Sometimes it is obvious and genitally oriented, other times subtle and insinuating as when two boys are bathing together. (One of the sexiest scenes in any of his films is a slow pan moving up the bare legs of a sleeping Jason (Giuseppe Gentile in *Medea* — a lovely contrast to the fire and passion of Callas' *Medea*.)

Although Pasolini's *The*  
Continued on Page 12

BRAVA-ZAR PRODUCTIONS PROUDLY PRESENTS:

An Evening of

## DANCE BY WOMEN

a celebration of our strength

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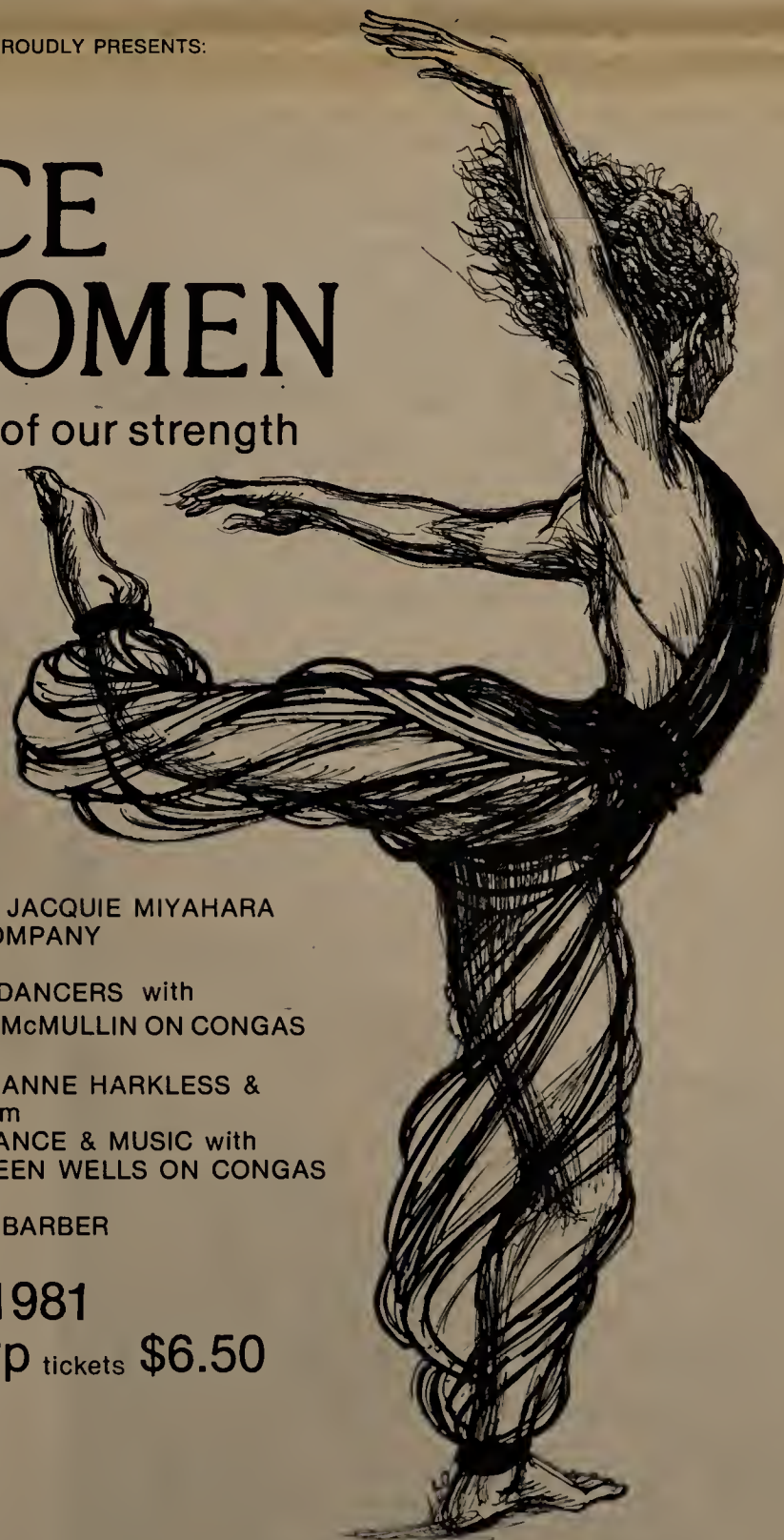
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# Coming Out

## Welcome To The Club

By Joanne Brown  
December, 1980

Some lesbians can look back at their childhoods and say that they played with trucks or told their mother they would never wear a pink dress. I wasn't like that. I had more than 25 dolls whom I nurtured like a neurotic, changing their clothes regularly and worrying myself sick over their handicaps.

I grew up in a religious family. In 1965, when I was six, my parents were sent as missionaries to Canada, and we moved from New Jersey to the mostly French-speaking city of Sherbrooke in Quebec. All four of us kids were sent to English schools and churches, and raised in the small English community that is famous for its conservatism.

In kindergarten my best friend and I got my brother to expose himself and then in Grade One I functionally picked out the boy I would marry. Other than that I ignored boys. I had glasses and sucked my thumb and kept my nose stuck in a book and never straightened my collar, so boys generally ignored me too as they chased the popular girls around at recess in "boys catch the girls." Meanwhile, I was playing jump-rope and having crushes on girls who were either my best friends or older girls whom I admired.

In Grade Seven we were all bussed out to an enormous comprehensive high school in the country. The dating fray had begun, and the defense I chose was to put on an asexual act. It was a big joke with my friends to ask me

questions about sex and boys and get a perplexed look from me. The act saved me from a lot of pressure. Although I never thought about it consciously, years of seeing heterosexuals smooching on T.V. gave me the hint that it might not be too cool to mention the fact that I was crazy about this girl named Nicole.

I was best friends with Nicky for two years, and thought it was extremely clever that I loved somebody who my parents would let me stay overnight with. Officially we were never anything more than "friends." I tried to talk to her about it twice but she cut me off and changed the subject. Eventually she moved away.

I started getting very nervous about whatever it was that was different about me. Three years had gone by as all my friends took on boyfriends, and it didn't look like anybody ever felt the way I did. I decided that I really was asexual and that my feelings for girls had been an unmentionable phase.

I never heard about anyone else being gay and never even heard any "faggot jokes" until I met Laurie in Grade Ten. She was one of my best friends because she was hilariously funny and outrageous with the teachers. She came running into class one day and sat down next to me making faces.

"UGH! You'll never believe what happened to me on the bus today," she told me. "This lezzie pervert started running her hand through my hair. I turned around and smacked her!"

In Grade Ten I started getting involved in student politics (eventually being elected Student Body President) and got my personal introduction to the area's conservatism. At first there was only a fuss when I wore jeans to school ceremonies, and I was generally seen as an outstanding and all-round well-liked student. That image came crashing down when I went to the Senior Prom in black drag. I considered myself straight by then — that seemed to be the normal thing to be and I was obviously normal — but I was against the Prom and as Student President I was required to attend. The Prom at our school was not only sexist but very exclusive, since most kids were too poor to attend.

That night I was abandoned by most of the friends who had said they thought going in drag was a good idea. In the weeks after, no one dared call me "lesbo" to my face, but people I didn't know screamed abuse at me in the hall and told my friends they thought I was sick.

This only intensified my desire to escape. By then I felt thoroughly strangled by the narrow-mindedness in the English community and had seen friends of mine literally run out of town just for dressing differently. When

I got a government student grant I packed my bags for a university in Ottawa that would admit seventeen-year-olds, and left a curse on the place as I drove away.

I my first year there I met a man I liked who turned out to be married. He gave me many sermons on Wilhelm Reich and the virtue of polygamy, and soon we were hunting down empty classrooms to neck in. When I told him I didn't want to have intercourse, he became the first person to guess at "tendencies towards lesbianism" which I quickly said were just an adolescent phase. He eventually disappeared.

The following year I went to the University Women's Centre, and met a lesbian for the first time in my life. By my own self-oppression I had built up a wall of inhibitions and disgust about lesbianism that began to disintegrate the day I walked into the Women's Centre. I read *Rubyfruit Jungle* by Rita Mae Brown and started attending lesbian dances with the defense that I was not a lesbian, but just being nobly open-minded.

It was when I became interested in a woman (also named Joanne) that the closet door opened. She had been telling me for six months that it was "politically correct" to be a lesbian, and I found that offensive and argued with her. I was horrified when I started being attracted to her, but got used to

the idea and made a pass at her at a lesbian dance (she wasn't interested).

Since then, coming out for me has meant being part of a gay community more than being part of a lesbian relationship. I'm always getting involved with women who have to move back to Australia or don't want to be lesbians.

Coming out certainly has its rewards. Last October I ran downstairs to answer the phone and it was my old friend Laurie, who I hadn't seen in four years. She was visiting Ottawa and that night she dropped by with her friend Sharon. We started talking about a mutual friend, and when she said she thought he was probably gay, I got wary, remembering her constant faggot jokes. There was a pause, and then she said, "Are you gay?" and I answered, "yes."

It was one of the best moments in my whole life when she stood up, shook my hand, and said, "Welcome to the Club."

If you wish to share your coming out story with the readers of GCN please limit it to four double-spaced type-written pages and send it to: *Coming Out Stories*, c/o Warren Blumenfeld, Features Editor, Gay Community News, 22 Bromfield Street, Boston, MA 02108.

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## Pasolini

Continued from Page 11

*Arabian Nights* is as far from Hollywood as you can get in tone and sensibility, it has more style, pageantry, and sumptuousness than any of the tinsel and glitter fabrications we are used to from Southern California. What makes the film magical, in the midst of all of its realism, is the almost transcendent beauty of locale and costume designed by Danilo Donati who has worked with Pasolini on most of his films. Most of the major roles are played by Italian actors (you can recognize them from other Pasolini movies) but all of the other actors are people who live where the shooting was taking place. As in *The Gospel According to St. Matthew* this populist casting re-

inforces the realistic (and the mythic) qualities of the film; in this case the union of such "real looking" people and such unreal sights are not at odds, but form a new reality that seems imagined, but not planned, exotic, but not believable.

There are two problems with *The Arabian Nights*: one physical, one philosophical. The first is that it is just too long for its own good. As beautiful as it is, two hours and ten minutes is a long time and without a strong consistent narrative thread, an audience is left floundering at times. The other problem is a little more difficult. For all of his instinct and attachment to the primitive, Pasolini is still the intellectual living and creating in a post-industrial

world. He must realize that any attempt to inhabit this earlier world necessitates a certain posing, or self-enforced naivete. (This of course has been a problem since Rousseau invented the "noble Savage".) By viewing the situation politically (through his Marxism) and not sentimentally (although there is always some of that present) Pasolini does not err as grievously as some; but the problem is still there. It's a no win situation. Just before his death, Pasolini was working on a film of *The Oresteia* set in Africa. His filmed notes have just been released as a feature (*Notes for an African Oresteia*) but the fact that he never made the film might suggest that he was no longer com-

Continued on Page 5

## The Coming Out Letters

By Carrie Dearborn

Dear Mom,

How come you never told me  
Mr. Right could just as easily  
be Ms. Right?

Dear Tom,

You were right.  
I am a castrating bitch.

PS. you were wrong:  
frigid I ain't.

Dear Mr. Freedman,

Now that I've got my promotion,  
is it still true that  
all homosexuals should be shot?

Dear co-workers-who-love-the-faggot-on-the-eighth-floor,  
Do you love dykes too?

Dear United Nations,

Can 1982 be the "Year of the Homosexual?"

Dear Nukies,

Now that I've attended your rallies,  
will you please attend mine?  
You can even wear a button,  
"Straights Supporting Gays."

Dear people who stare at us,  
You bet your ass we are!

Dear nieces and nephews,  
Auntie did not get jilted.

Dear dykes who check me out on the street and elsewhere,  
I know you know and you know I know.  
So how come you don't wink?

© 1981, Carrie Dearborn

# Odyssey of a Unicorn Never Assume Anything

By Nancy Walker

In Boston, whenever people are stuck together helplessly waiting for a bus, or standing on line during the last-minute rush before Christmas, trying to buy a gift, they do not stand glassy-eyed staring off into space. They *talk* to one another.

My sother (significant other) had to do some crucial shopping just before we were to leave for New York for the Christmas holidays. She had to purchase just the *right* gift for her new boss and his wife, and having ascertained the basics of their taste (expensive, expensive, expensive) she went (dear, patient soul that she is) to Filene's Department Store on December 23, and found herself at the back end of a lengthy line-up of shoppers.

Under ordinary circumstances, she would have brought a book and read, so the time would not have been wasted in empty waiting, but this being the holiday season, she had gone unarmed. Therefore, having a very friendly disposition, she welcomed the conversation offered by the man ahead of her on line.

After thinking about what her boss and his wife would really appreciate, my sother had decided to buy them the most expensive chocolate known to humankind: Godiva. Accordingly, she was on a line at Filene's just for people who wanted to buy candy.

The man ahead of her began asking if she knew how much the candy cost. She didn't know. He told her. "Oh, I guess I had better order only half a pound. I wanted to get a pound, but \$14.00 is too much."

Their discussion got deeper and deeper into the mysteries of chocolate, how to keep it fresh, how long it would remain in pristine condition at home, why it turns white on the surface if it has not been kept in the refrigerator for any length of time during hot weather, and so on.

They both agreed that Godiva

was exquisitely packaged and that the pieces of candy themselves were individually sculpted to perfection. My sother told the man that her friend (me) didn't particularly like Godiva chocolates. He made bold to say that her friend was in the minority. (Well, we're all in the minority, all of us top ten percenters.) Most people, apparently, swoon as the chocolate melts in their mouths. My opinion is simply that it is overrated, but that doesn't matter. If you buy a box of this stuff for anyone who *knows*, you are instantly considered an individual of impeccable taste, no matter how much the purchase hurts.

After divulging all kinds of intimate chocolate secrets to each other, my sother and her new-found friend finally arrived at the head of the line. He bought his luxurious offering and as he said goodbye to her, my sother, ever the warm well-wisher said, "I hope she likes it." He countered with, "Why do you assume it's for a *she*?"

So there's good old sother with egg or rather chocolate all over her face. She told me that she smiled her most radiant seductive smile and said, "Of course, you're right, how foolish of me." All this conversation had taken place in normal tones of voice, so everyone around them could hear what they were saying about chocolate and also about its distribution as a gift. It was wonderful.

He was zapping her. The more he zapped, the more she smiled. Neither of them told the other about personal gayness. There was nothing about the man that suggested stereotypical faggotry and no one would assume that my sother was anything but super-straight, so the whole affair must have seemed very academic to the onlookers. He admitted, finally, that this particular box of candy was intended for a female recipient. "But it could have been otherwise, and it is wrong to assume that such a gift could be

for a woman only," he said firmly.

"Do you think he was gay?" I asked my sother when she told me this delicious little story. "I don't know. Maybe he was, but maybe he was just like Charlotte (my very best friend of over 28 years who happens to be straight) who would take the time to strike a blow for gay liberation whenever she could." I nodded and began to think how easily any of us can participate in self-destruction.

We all go around merrily making assumptions, and assumptions, like authority, should be questioned on a very regular basis. Our culture sets up models and we soak up the messages we're intended to soak up. My sother is not unmindful of gay issues. She's totally committed to the battle for equal rights for all people under the Constitution of this country, and she is exceedingly careful about other people's feelings.

She had said what she said to that man as a gesture of friendliness and good will, but underlying what she said was the psychological set built into her mind by the society we live in. I might well have said exactly what she did in a burst of holiday-spirited enthusiasm.

The error in judgment can be explained, but not accepted. Why do we (at least some of us) still take it for granted that a man (unless he's a flamingly obvious faggot), if buying an extravagant or romantic gift, is buying it for a woman? Why are we still seduced by surfaces, still shackled by stereotypes? Never mind the intellectual quagmire that the "Moral Majority" and the Right Wing extremists wallow in. We as gays are still, to an alarming extent, trapped in old unconscious attitudes, knee-jerked by outmoded but still dangerously potent externals.

At first my sother's anecdote amused me, but the more I thought of it the more disturbed I became. I don't know what the cure is for this peculiar social disease of making assumptions about individuals based on how

they look or what they wear or how they speak, but we all do it to some extent. We are all ready to affix labels to people. The only difference is the label.

Many of us think we are liberated. We hear an individual say something which seems to go counter to what we believe about the particular subject on which he or she has spoken, and we label the individual "fascist," "bigot," "anti-sexual feminist," etc. We categorize and stigmatize with the greatest of ease, based almost never on any in-depth examination of significant factors. If we, as gays, act this way, how much more dangerously must our declared

enemies act?

My sother thought the man on the candy line was straight. He must have been convinced that she was too. It is possible that he was as gay as she is. In any case, they missed the opportunity of sharing their true identity with each other, and worse, my sother was the victim of a limited thought process too typical of too many people.

It is the beginning of another year. I would like all of us to share a resolution to examine some of our assumptions and be on guard against the kind of warping perception that identifies people with how they *seem* rather than how they *are*.

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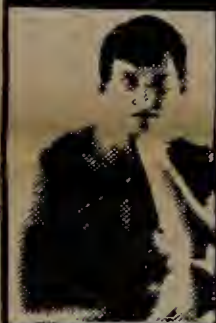
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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	227-6167
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Children Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino-de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (6pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Jubilee Athletic Ctub, Box 401, 104 Charles St. Boston, 02114	227-6167
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	267-9150

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	876-8768
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

### STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
118 Mass Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
MIT Geys, Rm. 50-306	253-5440
Northeastern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union	354-8807
186½ Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

### RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-3986
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

### MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Closet Space WCAS (740 AM)	Katherine: 723-6327
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	426-9371
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Persephone Press	
Box 7222, Watertown 02172	924-0336
TVOD with Tony V	
WMBR-FM, 88.1, Friday 1-4 p.m.	494-8810
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Fenway Community Health Center	267-7573
Gay AlAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	958-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Vachon/Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddles (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (DenIn), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9066
Kimmies Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Skippers, 252 Boylston St.	262-5735

Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin Cty., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

### WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Media Project (WMUA, 91.1FM)	545-2876
Womonlyre Books	586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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### STUDENT

Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6869
New Haven Gay Alliance	
Box 72, 06501	624-6869

### WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
ShorelineWoman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

### STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesblans, P.O. Box 2031, Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

### MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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### WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

### STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

### RELIGIOUS

Dignity/Providence, c, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O.Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

### MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	

### WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

### STUDENT

Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

## Vermont (802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
Middlebury Gay Men's Support Group	(eves) 338-6819
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	

## Maine (207)

Bates College Box 123 Lewiston 04240	
Center for Being, 8 Rocky Hill Estates, Brunswick 04011	729-1750
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland, 04103	780-4085
Mainely Gay, P.O. Box 4542, Portland 04112	
Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 1146 Rockland, ME 04841	
Wiide-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5856

## New Jersey (201)

Dignity/Jersey Shore, Box 824, Asbury Park 07712	988-9510
Dignity/Metropolitan, Box 337, Irvington 07111	755-9053
Gay Activist Alliance/Morris County, Box 137, Convent Sta. 07691	762-6217
Gay Activists Alliance of New Jersey, Box 1734, South Hackensack 07601	343-6402
Gay People Princeton, Box 2303, Princeton 08540	
Jacobin Press, Box 8011, Jersey City 07308	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman, Box 218, Kearny 07032	
Lesbian Feminist Collective, Box 4042, Allwood St. Clifton 07012	998-1023
National Committee for Sexual Civil Liberties	
18 Ober Rd., Princeton 08540	

# Calendar

## weekly events

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**Boston, MA** — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events (info: 282-9161) volleyball, roller-skating, soccer, swimming, basketball, skiing and running. Men and women welcome.

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## sunday

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

**Cambridge, MA** — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

**Cambridge, MA** — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775. All are invited.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

**New York, NY** — Consciousness raising on racism, sponsored by Black and White Men Together (BWMT/NY) on the 2nd, 3rd and 4th Sundays of each month. 6pm. Info: 873-5572 or 799-9432.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sun. of the month. 2pm. 755-1426.

## monday

**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Amherst, MA** — Gay/Lesbian/BI Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Boston, MA** — The Front Runners running group. Jogging, running and racing for men and women. Weekly run on Esplanade: M,W,F at 8 PM Info: 825-0181.

**Battleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**New York, NY** — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 76th St.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 Ninth Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**Somerville, MA** — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

## tuesday

**Boston, MA** — Black Men/White Men Together. Monthly meetings alternate between 2nd Tuesday and 2nd Sunday. Info: 536-1160.

**Boston, MA** — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**BOSTON, MA** — GCN NEEDS VOLUNTEERS TO HELP PROOFREAD AND LAYOUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**New York, NY** — "When You Are Gay, Who Gets What After You're Gone?" West Side Discussion Group. Greenwich House. 7th Ave. So. at Barrow St. 8:30pm. Social hour and refreshments. \$2 contribution.

## 23 fri

**BOSTON, MA** — GCN NEEDS VOLUNTEERS TO HELP SEND OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Chiltern Mt. Club. Snowshoe hikes in the White Mts. A weekend in the mountains. Info: Roy (617) 247-1206 (h), 864-5770 x2577 (w).

**Cambridge, MA** — Lesbian Academic Union presents "Research on the Hepatitis B Virus". Phillips Brooks House, Harvard Yard. 7:45pm. 50c donation. All women welcome.

**Worcester, MA** — "Man in the Moon Marigolds" will be presented by the Mariposa Players at the Unitarian-Universalist Church, 90 Holden St. 8pm Jan. 23, 24, 30, and 31. \$5 to benefit the women's bookstore. Info: 791-5127.

**Cambridge, MA** — Jean Mackie, Janet White and Patty Huntington will be playing feminist and other political music at the "Livingroom" of the Cambridge Food Coop, 580 Mass Ave., 8:30pm.

**New Bedford, MA** — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**New York, NY** — WBAI (99.5FM). The Lesbian Show. 8:30pm. 279-0707.

## wednesday

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Worcester, MA** — Frenz and Luvers of Worcester potluck supper and meeting. Second Wed. of each month. All welcome. Info: Box 213, West Boylston, MA 01583 or 756-7938, 8-9pm.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**New York, NY** — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 6:10 pm and at midnight.

**New York, NY** — WBAI, 99.5FM, Gay Rap. 279-0707. 8:30-9:30pm.

**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

## thursday

**Boston, MA** — GCN proofreading and layout (beelcely cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10h end layout 6-10h. 22 Bromfield St. (near Park St and Westinghouse St subway stops), 2nd floor. 426-4469.

**Boston, MA** — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

**Cambridge, MA** — AmTikva — Middle East discussion followed by Kiddush to Tu B'Shevat. Fresh fruits and veggies. 312 Memorial Dr. 8pm. Info: 628-3986 or 524-1617.

**Huntington, NY** — "Lesbians and Gay Men: Togetherness and Separateness", a workshop on how we can work together on certain issues and learn from each other. Sponsored by the Gay Concerns Committee of the Unitarian/Universalist Fellowship. 109 Browns Rd. 8:30pm. Info: (516) 427-9547.

## 24 sat

**Boston, MA** — BLAGMAR (Boston Lesbians and Gay Men Against the Right) is organizing a lesbian/gay contingent for the "No to Reagan and the Right" march which is being sponsored by a coalition of groups representing people of color, women, tenants, prisoners, the disabled, the unemployed, lesbians and gay men, and other targets of the right. Meet for the march at noon on the Common to go to Faneuil Hall for an indoor rally which will begin at about 1pm. Join us!

**Cambridge, MA** — Women's Dance Benefit for the Somerville Women's Center at the Old Cambridge Baptist Church, 1151 Mass Ave. 8-11:30pm. Live music by the Bachelorettes, cash bar, child care provided (rsvp at 623-9340 asap). Tickets \$5 at the door.

**Boston, MA** — "But I Can't Write". Day long writing workshop for women who think they can't write. Info: Beth Hodges (617) 568-2153.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

**New York, NY** — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

**New York, NY** — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

**Boston, MA** — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

**Middlebury, VT** — Gay Men's Self-affirmation Group. 7:30-9:30pm. Info: 388-6819 eves or 388-6752 days.

**Hartford, CT** — "Gay Spirit", news, commentary, interviews and music, on WWUH, 91.3FM. 8:30-9pm.

## friday

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month.)

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional activities for lesbians and gay youth 14-22. 128A Tremont St. (near Park St.) 4th floor. Info: BAGLY 338-9472 (esp. Wed. & Thurs. eves) or Hotline 426-9371 (eves).

**Cambridge, MA** — Lesbian and Gay Folk-dancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

**Providence, RI** — Gay Youth Group meets every other Saturday. Info: 272-9247.

**Boston, MA** — Jean Mackie, Janet White and Patty Huntington will be playing feminist and other political music at the Oasis Club at 355 Boylston (chapel entrance). 7:30pm. Donation \$3.

## 25 sun

**Cambridge, MA** — Open House for D.O.B. 3-6pm at the Old Cambridge Baptist Church, 1151 Mass Ave. Refreshments. Info: 661-3633. All women and children welcome.

**Boston, MA** — A Celebration of Women, a celebration liturgy for women and their friends. Dignity, Arlington St. Church Hall, 355 Boylston, 5:30pm. Everyone welcome! Info: 328-7308.

**Boston, MA** — "El Salvador: Human rights and US foreign policy", discussion with Secretary for Human Rights, US Council of Bishops and former Cabinet member. Emmanuel College Aud., 400 The Fenway, 3:30pm.

**New York, NY** — East Village Lesbian and Gay Neighbors. Sunday night speaker and social series. 25 St. Mark's Place, 8pm. Speakers from Gay Daddies. Coffee, tea and social will follow.

**Boston, MA** — Big Hags Theater presents "The Witch Papers," a collage by Diana Davies. Jan. 18 and 25 at 8pm. Studio Red Top, 367 Boylston St. (near Arlington Sta.) \$4 contribution.

## coming events

### jan 18 sun

**Boston, MA** — Women's Cultural Center Meeting. Studio Red Top, 4th floor, 367 Boylston St. (near Arlington St.). Hoping to get input at this early planning stage from as many lesbians and lesbian groups as possible. Come prepared to talk about the Center's formation and to put your energy into making it happen! 4-7pm.

### 19 mon

**Cambridge, MA** — Boston NOW Lesbian Task Force. Meeting, 6:30pm at 99 Bishop Allen Dr. (Central Square). Come to talk about plans for community outreach, publishing a lesbian resource book and putting on workshops. All women welcome!

### 21 wed

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Pam Weeks. Wed. eves women only. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8.

### 22 thurs

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Mimi Jones (and tomorrow night Fred Small and his music of the people). 355 Boylston St. (chapel entrance). Doors open at 7:30pm.

The deadline for Calendar items is Tuesday at noon for the following issue.